

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., December 20, 1923

NEW SERIES
VOLUME XLV, No. 61

The Baptist Clip Sheet says that Ludovico Pascetti a Baptist won the prize offered by the Pope for the best paper on Roman archaeology. The judges were a Frenchman and two Germans.

Miss Elizabeth Bacon of El Paso, Texas when informed that she could not live called for a check book and finished paying her subscription to the 75 Million Campaign saying she could not meet God with her pledge unpaid.

One city pastor in Mississippi said the filling station in his city on last Sunday took in more money than the churches did. That is more money was spent for gasoline and joy rides than for the support of the Gospel at home and abroad. How was it in your town?

The Womans College people as well as his family are distressed over the death of Mr. Knox Waller, who has been business manager for only a few months. He is a graduate of Mississippi College, was for some time connected with the State Banking Department, and had many friends over the state. He was a great favorite at the college and was doing splendid work for the Institution.

Pastor J. L. Boyd has completed the course in Stewardship and Missions, taking a large class of men through the book by Sunday afternoon studies. It was interesting to see the automobiles grouped around the church on last Sunday afternoon, the men inside the church busy with their class work. The editor had the pleasure of preaching to these people on Sunday night and though it was raining, the faithful were there and we had a good service.

Pastor W. S. Landrum and his people at D'Lo have achieved a real victory in building one of the best equipped churches for the money invested to be found in Mississippi. It is wonderful what they got for about \$13,000. Provision is made for every department of the Sunday School, and seating space for a large audience. We hope to have the privilege of publishing a picture of the church in an early issue of the Record. It was the privilege of the Editor to preach for them on a recent Sunday, and though it was a rainy day we had a fine congregation. The children were there in good numbers. This church keeps right abreast of every Christian movement by having the Baptist Record in every home.

Mrs. W. T. Ratliff passed to her heavenly home on December 9th at the age of 88. Her husband, Capt. W. T. Ratliff of Raymond preceding her by a few years. She was one of the ripest Christian characters we ever knew, often saying and for many years that she was homesick for heaven. When her husband died, she expressed a longing to go, but God permitted her to remain for the comfort of her children and friends for a few years. She was the mother of eight children all of whom survive her: Mrs. B. D. Gray, Misses Mary and Nettie Ratliff, Mrs. Ballard and Mr. Cliff Ratliff of Oklahoma, Mr. W. D. Ratliff of Jackson, Mr. Percy Ratliff of Birmingham and Mr. Paul Ratliff of Raymond. She fulfilled her Christian mission and has an abundant reward.

What sort of examination would your congregation stand, or your Sunday School class if they were required to answer such questions as these? Name five books in the Old and New Testament each.

Tell in what books the Ten Commandments are found.

Give the authorship of the Beatitudes and write one of them.

How would it do to spend five minutes of your time next Sunday morning and every Sunday morning in testing your pupils' general knowledge of the Bible? What sort of grade would they make?

President George Edwin Horr, of Newton Theological Institution, Newton Centre, Massachusetts, writes in reference to Dr. John T. Christian's new book, "A History of the Baptists," as follows:

"Your work in this field shames the rest of us who have raised meagre crops. I recognize the prolonged and taxing labor which entered into the production of a work like this.

"You have placed the great Baptist brotherhood under a lasting obligation."

H. C. Clarke who has done good work at Inverness and Isola has been called to Bay Springs and Silverena and will begin Jan. 1st.

It is said that 50,000 copies of "Stewardship and Missions" have been distributed among Southern Baptists.

An Austrian who was recently awarded the Nobel prize for chemistry had to pay 75 percent of it for tax on income.

In the past twenty-five years Louisiana Baptists have been multiplied in numbers three fold, and their contribution to missions about forty fold.

If Mississippi Baptists went to their State Convention as well as Maryland Baptists, we should have had 6,000 people at Corinth, instead of 300.

January first is a good time to get everybody started in Sunday School. A course of Bible lessons running straight through both Testaments begins then and runs for two years.

Just before leaving the pastorate at Lamberton, Pastor J. N. Miller was assisted in a great meeting by brother J. D. Franks of Columbus. There were 60 additions to the church. The singing was led by Mr. and Mrs. E. A. Pardue of Bogaloussa, La.

The Baptist Advance says that by test of school boys at Winfield, Kansas, 41 percent of them used tobacco.

These furnished only eight percent of the best grade of students and 70 percent of the failures. Nuff said.

A pleasant echo from the Baptist World Alliance was received just recently by our Publication Society. The Society sent a fine display of their books for exhibit. At the close of the meetings these books were donated to the library of the BBaptist Bethel Seminary in Stockholm. The Society has just received from the Seminary a hearty expression of appreciation for this favor.

There will be no issue of the Baptist Record next week.

A Merry Christmas to the tens of thousands of Mississippi Baptists.

Evangelist A. D. Muse moves from Vicksburg to Blue Mountain.

Dr. E. O. Ware, for many years mission secretary in Louisiana was elected President at the recent State Convention.

Louisiana Baptists pledged \$30,000 a year to the support of their college at Pineville. We understand the college has no endowment.

The Tenth Annual Southwestern Bible Conference will be held at Shreveport, January 20-27. Dr. Curtis Lee Laws is one of the speakers.

Rev. H. R. Holcomb, pastor of Mansfield, La., was recommended by their State Convention as Mission Secretary. Later the Board elected him and he declined.

The Convention Board at its recent session set aside \$300.00 to pay expenses of certain preachers to attend the midwinter school for a month at the Baptist Bible Institute in New Orleans. It is for the benefit of preachers who serve only once a month churches, or twice a month churches provided the salary he receives is not over \$1,000. Any preacher in this group would do well to write Dr. R. B. Gunter at Jackson immediately for full information.

One of the Publication Society's Directors of Religious Education tells this good story. He was being entertained by a well to do Baptist who owned a stock farm.

After dinner the host asked his guest to walk around the farm and see its beauties and the fine herd of steers he was raising. Pointing to a fine young bull, the director said, "I want that bull." "All right," the host replied, "You may have it. But what do you want that bull for?" "I want you to raise that young bull and when you sell it, give me the proceeds for an Endowment Fund for Religious Education." And the farmer agreed.

The meeting which came to a close in Clinton last week was the best for many years. Dr. J. R. Sampey preached twice a day for thirteen days. He gave in the mornings a series of sermons on the Gospel of John and at night a series on the Acts of the Apostles. They were different from any we had ever heard in a revival meeting, being homilies of the apostolic type, not exegeses, not strictly expository, but a running explanation and application of the scriptures. We have never seen people listen better and they were evidently helped. There was enough of the evangelistic appeal to reach the hearts of the unsaved. There were nearly fifty additions to the church by baptism, and many others by letter. Pastor Lovelace had the support of the membership of the church in a remarkable degree. Prayer meetings were held in many places and personal work was done on every hand. Many young men and young women volunteered for special services as ministers and missionaries. The congregations were large and it is believed the results of the meeting will be abiding.

CHRISTIAN UNITY DEFINED

Christian Unity is that consistent uniformity in the doctrine, faith and practice, of Christians, that makes harmonious relations, and voluntary concert of action in all, that pertains to the administration of the Great Commission, as given in Matt. 28:19,20; and Acts 1:8; and is an overwhelming and convincing evidence of the truth of the Gospel.

The great Apostle to the Gentiles gives the Holy Spirit's injunction in regard to this Unity, in the First Epistle to the Corinthians, thus: "I exhort you, brethren, through the Name of the Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; that ye be made complete in the same mind and the same judgment." 1 Cor. 1:10.

It is enjoined again, and more definitely, in the Epistle to the Ephesians, thus: "Keep the Unity of the Spirit in the bonds of peace. There is one Body and one Spirit, as also ye are called in one Hope of your Calling. One Lord, one Faith, one Baptism; one God and Father of all, Who is over all, and through all, and in all." Eph. 4:3-6.

Observe Specially: The exhortation is made in the name of the highest authority in the world, the Lord Jesus Christ.

It is Unity in speech, mind and judgment; no divisions, therein.

It is Unity of the Holy Spirit; there is no other source.

It is essentially, "in the Bonds of Peace." It is impossible otherwise. In variances, and sectarianisms, the bonds of peace are broken; the Holy Spirit is grieved, or quenched, and there is loss of spiritual power in the body. And this unity of the Spirit embraces certain, specific and essential principles, or elements in the Christian faith and practice, viz:

"There is one Spirit." The Third Person in the Holy Trinity is the Interpreter of His own word. And He is not the Author of variance and sectarianisms. Jno. 14:15,26; 15:26; 16:7.

"One Hope." The God given grace, in His effectual calling. Rom. 8:24-39; 1 Pet. 1:3.

"One Body" or "Church." The mystical Body, or Bride of the Christ, Matt. 16:18; Eph. 1:26; 1 Cor. 1:12,13, represented, always, on earth, by the local, New Testament organized congregation, also called the Church of the Christ. Matt. 18:16-20; Acts 2:7.

"One Lord." All others are brethren, on the same ecclesiastical plane. Matt. 23:14-30; 1 Cor. 12:4-31. An ideal theocracy, or holy family, under the exclusive Lordship of the Christ, through His Word and the Holy Spirit's guiding influence.

"One Faith." The God-given basis in the Word, through which the soul is, "Kept by the power of God unto eternal salvation." Matt. 16:17; Eph. 2:8-10; Heb. 11:1-6; Phil. 2:13; 1 Pet. 1:5.

"One Baptism." A Divinely appointed ordinance, or positive command: John 1:5; Matt. 3:13-17; of perpetual observance, Matt. 28:19,20; in form, a burial and resurrection—Rom. 6:5-10.

"One God and Father of all, Who is over all, and through all, and in all." This is the efficient source of unity; its gauge and assurance. According as the Father has dominion in the human soul, "The Kingdom of God within you," there is the corresponding degree of brotherly love and Christian fellowship for all other Spirit-born souls; and a dynamic incentive to Christian Unity. Matt. 22:35-40; 1 John 3:14,17; 4:20,21; Eph. 3:20,21; John 13:34,35; Gal. 6:2. But above all Love. 1 Cor. 13:1-13.

Christian Unity does not require, or imply any general over-head organization, nor Ecclesiastical federation of all Christians, except as individual members of the mystical body of the Christ, (1 Cor. 12:13-27) of which every local church of the New Testament faith and order is the divinely appointed representative on earth. And this local representative is clothed with the only ecclesiastical authority on earth. (Matt. 18:15-20).

A federation of churches under any form of ecclesiastical authority is inimical to Christian

Unity. It cannot be so manipulated. But it requires a spiritually produced unity of character, through the Heavenly Birth; a unity of sentiment, of purpose, and of obedience to the Lord Jesus Christ. And it makes uniformity in Christian conduct and concert of action spontaneously voluntary and unanimous, whenever and wherever the cause requires it. Thus the people of the Lord are:

"Like the waves of the sea, many,
Like the sea, one."

Is this the true condition of Christianity, as it exists in the world today? Alas! all know it is not. One is filled with amazement and grief in view of the many variant, rival, and antagonistic denominations which have been for centuries, engaged in fierce contentions, and even in bloody wars, for the mastery of the world. This condition is utterly inconsistent with the Unity for which our Lord prayed. And is constructively, high-handed rebellion against Unity and its great object, the success of the Gospel Missions; "That the world may believe."

These variances have embraced all degrees, from that of Diotrophes who loved the pre-eminence in the local church,—all the way to the throne of the ecclesiastical ambition in the Roman hierarchy with its bloody Inquisition. They have been numerous, and built upon different issues, from questions about the Deity of the Christ, down to the trifling details of man-invented ritualism, and common usage. They divide the forces of Christianity, weaken their moral influence, at home and abroad. They grieve the Holy Spirit; His influence is quenched, and the spiritual power of our holy religion is immeasurably paralyzed. Thus while the Great Intercessor prays for unity, these divisions are warring against it. Is it not rebellion?

The plea of liberty, has been made in defense of these divisions. "Unity is good, but liberty is better" has been said by one high in authority in the Protestant ranks. But is this liberty worth the sacrifice? "Behold to obey is better than sacrifice and to hearken than the aft of rams."

—W. E. Tynes in Christian Unity.

CARRYING ON

The New Albany saints are very busy these days with their great tasks for the Lord. The new building is progressing well, and everyone is elated over its fine appearance. The building will contain three stories with ample departmental and class rooms for a school of a thousand pupils. The main auditorium will seat approximately 500, with sittings for 400 more in the gallery and under the back gallery. The maximum length of the new building is 123x79 ft. We hope to be able another year to invite the Mississippi Baptist Convention to meet with us.

The church is putting on its annual Every Member canvass this week with a local budget of more than \$4,800.00. The canvass includes pledges for missions from those who have no subscription on the 75 Million Campaign. Our building enterprise with local church expenses and the closing of the Five-Year Program will call for real sacrificial giving during 1924, but our people are facing the situation hopefully and with a determination to carry on.

My four months with them have been full of activities, but we have found time to teach a fine class in "Old Testament Studies," and another large class in "Stewardship and Missions." During this time we have added 44 to the membership, and have been called on for fifteen sermons and addresses on the outside, beside seven funerals.

Already several other churches have selected our plans for the erection of a new building. Biloxi will have almost a duplicate of our new building,—only somewhat smaller. We think it will pay those who contemplate building to investigate our plans.

—GASTON W. DUNCAN.

THAT "MOST HURTFUL BLUNDER."

It seems to me that what Brother E. L. Wesson has said in November 2th issue of The Baptist Record, headed "A Most Hurtful Blunder", ought not to be passed by lightly.

Some of us are aware that perhaps some preachers and laymen have been known to kick like stubborn mules at the teaching he advances from the Old Testament, and say that "We are not under the law, and the tithe, but under grace." They ought to be answered that "If then we are not under the Law, but under grace, we are under the liberty of the higher law of grace, and the Law is not destroyed, but it is fulfilled in us who 'walk not after the flesh, but after the Spirit.'" Then the tithe is still the Lord's even as we are the Lord's, and are the heirs with Him of all things. Certainly the owner of the sheep is also the owner of the wool—all the wool.

In giving we certainly need to not merely say, "The Lord is my Shepherd; I shall not want," but we need to feel assured, whether we seem to be in prosperity or in need, that indeed "The Lord is my Shepherd," and that he "tempers the winds to the shorn lambs," as also He leads them "into green pastures."

Brother Wesson said that "Fully three-fourths of our Baptists honestly feel that each dollar given is a dollar gone, that nothing will ever come back from it but the consciousness of having done what was urged as a duty, therefore, they feel that they just cannot afford to give when they themselves are so hard pressed. This feeling is the result of our teaching. Had we taught all along, what God has taught us, that giving comes back in temporal blessings no such feeling would exist and giving would be filled with expectations of blessings instead of gloomy feelings of hardships that would follow."

After the above statement he went on to show from the Scriptures that God would give material as well as spiritual blessings as the result of the Christian's loving, sacrificial, giving. It is not much task to talk and admonish to "Have faith in God," but the acid test is our giving when the high tide of business prosperity comes back to its normal level and below. Instead of retrenching in our domestic and social expenses often we begin to cut our contributions to the cause of Jesus Christ, which cause we profess to love dearer than life, and that, right against the fact that we did not give in the days of our super-abundant prosperity as much as we ought to give when the tidal wave of business depression has set in on us. Instead of being Scripturally systematic in our giving we are too often inconsistently spasmodic, both to give and then not to give. This kind of contribution easily accounts for the great seriousness of the financial condition of our work just now, especially our Home and Foreign Mission Boards.

When a christian cuts off his giving "on the first day of the week," even as the Lord has prospered him, the very disobedience of the action at once becomes a sin in God's sight that raises a warfare in the conscience, and drives the mind into pessimistic attitudes which tend to defeat material and spiritual prosperity. But still worse things than this happen in that the ground which makes possible God's prosperity is forsaken, and the curse that is set along by the side of God's promises for disobedience, is invited, and then there will follow the Lord's chastening; for "Him whom the Lord loveth He chastens and scourgeth every son whom He receiveth."

So then let us give, and teach to give, having faith in God to keep the promises of his prosperity to the cheerful giver, for giving is a privilege in which we have fellowship with our Lord, "who for our sakes became poor, that we through His poverty might be made rich."

C. T. Carmichael,

Grand Bay, Ala.

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LACK OF MUNITIONS

(By Everett Gill, European Representative.)

Just as we were winning the battle then the munitions ran out. Who has "blundered?" Surely, it is not the fault of the organization behind the lines that get them up to the "front." Not because we have not the factories and facilities. Not because we have not enough people on the rolls of the works. It seems a plain case of the munition-workers having failed us.

Chance of Victory.

It cannot be denied that never has such an opportunity been given to a people as that presented in Europe now. Think of it! Last year with an expenditure of only one-fortieth of the entire budget of the Foreign Board, European Baptists, with the help of the Lord, furnished one third of the baptisms reported. And, from what they tell us we have hardly started in our great co-operative work. What more over, overwhelming evidence do we wish of the unexampled opportunities for successful work for Christ? We simply must not let this chance slip by. But, we cannot go forward for lack of munitions.

Hungary.

Hungarian Baptists, with the aid of the German brethren, were the pioneers in Eastern Europe. They lost heavily in numbers by the terms of the Peace Treaty to the neighboring states. But, they are not cast down. They are still vigorous and aggressive. They do not need missionaries; and that is an enormous saving to us. They are great evangelists. They have missionary-pastors that have from ten to twenty stations. Some of these men are literally wearing out their lives in the work. What they need is equipment. They have what we cannot give, and we have what they cannot give to the work. We need each other. Our great building lot in Budapest lies idle and empty because we had to stop just when we were ready for a great enterprise. But we cannot go forward for lack of munitions.

Jugoslavia.

It is the same story in this new Baptist land. Before the war we had scarcely a score of brethren. Now we have a good beginning. We are making progress. But, we have but few leaders. We must have a Seminary. The young men upon whom the Lord is laying the work, are anxious to study and prepare themselves. They are helpless without us. We are losing decades of time with every year. If these were fruitful lands, a delay of a few years would not matter so much. But, we fear that when we finally get the help the opportunity will be gone. What we need is relatively a small amount. But, we need that little sorely. The forces are ready to advance. But, we cannot go forward for lack of munitions.

Roumania.

All have heard of the great needs of that promising field. We must have a large building in Bucarest. We are trying to finish the small building that will serve for the present both as church and Seminary. Adorian, who so impressed the members of the Baptist World Alliance, is a great evangelist. The church under him has made fine progress in these years since the war. If we could give him an adequate building we would become one of the outstanding factors in the religious life of that Balkan capital. Then, we have far-reaching plans for that fair land. Remember what our own Louisville man, Socaciu, said at Stockholm: "Give us trained leaders and in fifty years we shall have the greatest Baptist body in the world in Roumania." We are all ready to "go." But, the Roumania and Baptists cannot go forward for lack of munitions.

Russia.

I have just returned from my third visit to Russia. We hear constantly from all the leaders of the famine of the Bread of Life. We have that Bread, but where are these who can break it for the multitudes? The pitiful need in Russia is not missionaries but means of training the hundreds and thousands of ministers of the word

of God. We are just beginning a small Seminary in Petrograd, but in the near future we must have a school of the Prophets for five-hundred young men. The leaders talk of millions that would come to the Lord if we only had the prepared Russian missionaries. They have the men with zeal and missionary spirit. There is the greatest opportunity in the world, if we are to credit these godly men, of advancing the Kingdom of God. It only lacks the material means. We have these means. The question is, will we furnish them and do the greatest piece of missionary work in modern times? God in His mercy has offered us this greatest of missionary opportunities. Russia is a peculiarly Baptist field. Shall we go in and possess the land? The Russians are ready. But, we cannot go forward for lack of munitions.

What Shall We Do?

We have the means. We have the great chance. These opportunities do not last always. These moods of mind pass away. What is now plastic will harden. We have the money. When we tell these European brethren of our oppressive debt, they do not know what to think. They can read English and take our denominational papers. They know that this falling off in Foreign Missions coincides with the greatest building period at home in our history. They know of our expensive institutions that we are financing in these times. They cannot understand how these good American brethren can slight the European situation when God has so marvelously opened the way for Baptist work in these lands. It seems to be a part of the whole American situation after the World War when America turned its attention to herself and seemed to forget the rest of the world. It seems to have been the case of "America First."

But, I cannot believe that American Baptists will permanently ignore these unrivalled opportunities of entering into whole kingdoms for the Lord. Surely they will awake. May it be in time!

Lausanne, Switzerland.

ATLANTA THE MECCA

"To win the lost to Christ."

To develop active church members, will be the slogan of the throng of representatives of Baptist Sunday School classes of Young People and Adults who will infest Atlanta during the days of the Organized Class Conference which meets January 15-17, 1924.

South-wide interest in manifested in this meeting which is set for the purpose of stirring our Bible Classes to more active effort and to create a denominational esprit de corps. No permanent organization is contemplated, but there is a need just at this time for a more universal and widespread response to the denominational appeal and the aim of this conference is among other things, to generate a deep and abiding denominational consciousness.

Atlanta is a great Baptist city and she is set in the midst of the greatest Baptist constituency in the world. Thousands of class representatives will be at this meeting for inspiration, information and instruction.

Railroads have granted rates of fare and one-half for the round trip on the identification card plan which means that purchasers of tickets provided with these cards (which may be secured from your State Sunday School Secretary, or the Organized Class Department, Baptist Sunday School Board, Nashville) may purchase tickets for the round trip at the rate of fare and one-half. The number attending the convention has no beating on the railroad rate.

The hotels of Atlanta are eminently fair in their prices and will take care of those who desire hotel accommodations. Please make your reservation now. The following are the leading hotels: Hotel Ansley, Hotel Aragon, The Cecil, Exchange Hotel, Georgian Terrace, Hotel Hampton, Imperial Hotel, Kimball House, Marion Hotel, The Martinique, Oliver Hotel, The Pick-

wick, Piedmont Hotel, Princeton Hotel, Hotel Seville, Terminal Hotel, Hotel Winecoff, and the Wilmet Hotel.

Chairman of Committees in Atlanta are: Dr. J. W. Ham, Tabernacle Church, General Chairman; Mr. J. P. Wilson, Davison-Paxon Stokes, Publicity; Mr. W. H. Spratlin, Atlanta Top Co., Reception; Mr. C. W. Bunn, Atlanta Trust Bldg., Information.

TWO IMPORTANT MEETINGS

F. S. Groner.

As Chairman of the Hospital Commission of the Southern Baptist Convention, and also as Chairman of the "Committee on Correlating and Defining Work of various Departments of Southern Baptist Convention Activities," I am calling for a meeting of these two important committees. The Hospital Commission will meet at 7:00 A. M., in the Sunday School Building, Nashville, Tennessee, January 2nd, 1924, and the Committee on Correlating and Defining Work of various Departments of Southern Baptist Convention Activities will meet at the same place at 9:00 A. M., January 4th, 1924.

We are setting the dates of these two meetings for the 2nd and 4th of January because the Conservation Commission meets in the same city January 3rd, and several members of the Conservation Commission are on either one or both of these committees.

Brethren will kindly take notice and arrange to attend these meetings.

NEW TESTAMENT EVANGELISM

Rev. J. E. Conant, D.D., of the Extension Department of The Moody Bible Institute of Chicago, is departing from ordinary evangelistic methods to those so successfully employed in New Testament times. This method centers in the idea that it is the business of the church to go to the people with the message of salvation. It contemplates an organization of the church forces, and taking a religious census of the parish, which brings their harvest field into full view. Into this harvest field the church people take the Gospel to those who never think of coming to the church for it, through what Dr. Conant calls (in his book) "Every Member Evangelism."

Where this method is zealously carried out the increased attendance in the Sunday School ranges from 50 to 200 per cent, and as a corollary there is a corresponding increase in church attendance.

As this is written Dr. Conant is carrying on such a campaign with the Tabernacle Baptist church of Waco, Texas, assisted by Mr. Sidney E. Cox as advance man and organizer. The church forces have been organized and the carrying of the Gospel to the people in their own homes is going forward with great blessing.

RECEIPTS OF FOREIGN MISSION BOARD

From May 5th to December 1st.

	1922	1923
Alabama	\$ 26,308.11	\$ 25,530.79
Arkansas	125.00	2,051.96
Dist. Columbia	1,173.38	11,082.73
Florida	7,283.63	7,882.91
Georgia	42,985.42	42,763.40
Illinois	100.00	
Kentucky	55,022.78	64,087.29
Louisiana	6,270.08	6,874.87
Maryland	15,860.00	13,260.00
Mississippi	30,237.31	34,615.55
Missouri	16,662.14	17,548.14
New Mexico	3,100.00	2,522.00
North Carolina	43,899.28	33,893.68
Oklahoma	4,088.53	8,092.76
South Carolina	35,225.00	30,693.50
Tennessee	12,974.50	44,005.00
Texas	246.26	60.00
Virginia	80,816.17	82,887.05
	\$383,275.49	\$427,641.32

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PROBLEMS OF ADJUSTMENT

The following things are said with genuine diffidence for two reasons. First, it is a big subject about which probably no one man knows everything, or maybe a great deal. Second, because there may be some who will think it a species of meddling for a mere editor to offer gratuitous suggestions about plans of work with which he has no official connection, and about which he has not been invited to speak. But our reasons for speaking are stronger than those for keeping silent. It is the privilege of every Baptist to free his mind whether it be little or large. It is a matter that vitally concerns the welfare of our denominational work, and about which many are thinking and over which some are working. Because nobody knows all about it is the more reason for many contributing to its solution.

For several years there has been in the Southern Baptist Convention a feeling that the departments of our organized work should be so adjusted to each other and to their specific tasks that the boards may function more efficiently. This is not fault finding; it is not unfriendly criticism. It does not arise from the failure of any of the boards to do its work. It rather is the result of successful work and the necessity of enlarging plans and adaptation of means to the end sought. Anything that is alive is undergoing change.

The work of the Southern Baptist Convention grows from year to year and this growth necessitates frequent if not constant effort at adjustment. The need of it has become so evident that at the last meeting of the Convention in Kansas City there was appointed a committee on Correlating and Defining Work of Various Departments of Convention Activities. They are working at the job and will doubtless have something worth while to report and for the Convention to consider. In the meantime it becomes the rest of us to do some thinking.

The following is offered in all modesty and in all seriousness to the brotherhood who are interested. We begin with some things that concern more directly the work of the Home Mission Board, which in the nature of the case is bound to adjust itself more often than other boards to changing conditions. To begin with one department of the Home Board's work, there ought to be a readjustment of its co-operative work. The co-operative work is that which it does in conjunction with various state boards, in which the home board pays part of the salaries of some of the missionaries employed generally by the State Board. For a long time some brethren have spoken of this as simply swapping dollars. Money is sent by the state to the Home Board in Atlanta, and a part of it is sent back by the state to pay state missionaries. It may have been a convenience at one time in the past, when the states were too weak to take care of their own work, but it is an anachronism now and there is no reason on earth that we can see for its continuance in most of the states. And yet this swapping of dollars goes on. There may be some need of this in weak states, or new territory, like

New Mexico, Louisiana or Oklahoma, but most of the states are able to quit this business and ought to do it.

Another place where adjustment will require changes is in the mission schools under the direction of the Home Board. There was a time when the mountains stretched out their appealing hands to the plains and the Home Board made proper answer to their call. The call has been partly met, and there is hardly a state now in the Southern Baptist Convention which cannot take care of its own schools. This school work of the Home Board is either a swapping of dollars among the states through the medium of the Home Board, or it is a robbing of some states for the benefit of other states. The larger part of the Home mission money expended on schools is in those states which are best able to take care of themselves, such as the Carolinas, Georgia, Alabama, Kentucky and Tennessee. It has become a serious injustice to some states. These things never get a chance to be said in the Southern Baptist Convention, and it is time they were being said somewhere.

There is a question as to whether the Home Board is the proper agency for doing work in Cuba, the Isle of Pines and the Canal Zone. This is not a matter of vital concern, for it makes very little difference in the end through what board the work is done, but geographically the work in these places falls to the Foreign Mission Board. The present arrangement is accidental or providential, according to your bias.

As to enlistment work, the Home Board's policy in the states is similar to the co-operative work, namely paying part of the salaries of men employed by the state boards. This work could be done as efficiently by the state boards alone. If needed the salaries of these men could be paid out of the general fund, that is at present out of the 75 Million Campaign before distribution is made to the various departments. This would be just because they are working equally in the interest of every department of the work.

As to the hospital work, the Home Board has one hospital for tubercular patients and an interest for the time being in a general hospital in New Orleans. These things seemed a work of emergency and immediate necessity. The Home Board properly undertook them. They ought to and will be in all probability gradually undertaken by the people in their territory. A tubercular hospital may be maintained in one state almost as well as another. It would probably be best not to have a hospital board as boards are sufficiently numerous now.

The elimination of these departments will enable the Home Board to address itself seriously and efficiently to its own task. And there is plenty to do. More and more is it becoming necessary for some strong central agency to look after a Southwide church building enterprise. An immense sum of money is needed as a loan fund, and as a fund from which outright gifts can be made. The Home Board has done a magnificent work in this line, but it has only made a beginning. The architectural department of the Sunday School Board might well be turned over to the Home Board in connection with its building fund.

The work among the Negroes and Indians ought to be made a great missionary force, and not necessitate making a report that is filled with mere platitudes and generalities. There are whole sections of New Mexico and many tribes of Indians which are absolutely untouched. We are simply making a gesture at the business of work among Indians. We ought to have initiative in doing mission work and not wait for something to fall in our laps. And it ought not to be our policy to play up something because it has a popular appeal. We ought to go out and carry the gospel to the lost.

There is a great field for evangelism. This is what has made the Baptists and it is the greatest open door to service. The going after the lost is God's first command to the churches. Included in this is the mission to the Jews, the most neglected

of our population. The Home Board has a great field and has been one of the greatest forces for the advancement of the kingdom. Adjustments become necessary from time to time and this seems a good time to think through some of the problems.

MISSIONS FORCED ON US

You may have heard the complaint from churches, or even pastors, that some mission program was forced on them; that they did not originate, initiate it, nor voluntarily plan it themselves. It may be that they are correct about this. It is very hard to find out where the thing started when you look for the man or the group of men who are responsible for it. We have about come to the conclusion that you will look in vain for the man who started the missionary business. The man does not exist and never has existed who can say "I am the one who began this missionary enterprise." Judson and Carey will say "It wasn't me." And Paul will say "It didn't begin with me."

We have recently been having a series of missionary lessons in the Sunday Schools, beginning with Abraham and running through the history of Israel, the prophets, the Psalms and the consummation of God's missionary purpose in the New Testament. The characteristic in common with every man involved in the carrying out this purpose is that all were unwilling or unconscious agents in the carrying out of God's purpose. The missionary idea is alien to the nature of man, encounters not only his natural inertia but his active opposition to the carrying out of God's purpose for the world. This is true, as we believe, without exception from Abraham to Paul. The missionary idea could never have originated with man, and it was hard to get him to approve it and co-operate with God.

There be those who will tell you that the going of Abraham from Ur of the Chaldees to Canaan was just a part of a westward migration. But whatever the subsidiary and human motive, the purpose of God was behind it all, and carried out in Abraham's mission to Canaan and to Egypt.

Jonah was a conspicuous example of a missionary who rebelled against the will of God and ran away from it and even when forced at last to go to Nineveh was grieved that God had mercy on the people and spared the city as a consequence of his preaching and their repentance. He was an unwilling, reluctant and obstinate missionary, because his nature rebelled against contact with the heathen, and his racial enmity would have preferred their destruction. He hoped the Lord would destroy them, but it was the purpose of God to save them.

In New Testament times the conditions are not different. James and John want fire called down from heaven on the Samaritans. Even the baptism of the Spirit on Pentecost did not set the disciples straight on this question. They had to be picked up by persecution at Jerusalem and scattered like firebrands before any mission work was begun. Repeated intimations of God's purpose are given, but it took a thrice repeated vision on the housetop to start Peter to Cornelius at Caesarea. Paul had to be severely rebuked in the trance at Jerusalem and his protest and argument cut short by the sharp command of God, "Depart, for I will send thee far hence to the Gentiles."

All the natural inclination of men is against missionary work. There is nothing but the eternal unchangeable purpose of God that pushes it forward in spite of man's reluctance. It is this very thing that makes its success assured. If it were of some man or group of men, it would certainly come to naught. But he who began a good work in us will carry it on to the day of the Lord Jesus. It will always take urging and preaching and prodding to get people to do it. Nothing but the urge of the Spirit will get men to do it or keep them at it. Nothing but the divine imperative, "Go ye, therefore, and make disciples," will nerve men to the task. But he

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who is willing to crucify self and put himself upon the plan of God may always be sure of the presence and the power of God with him.

ELECTIVE GRACE

This is a subject that preachers do not often preach about, but a fact with which every preacher is often confronted. He finds that God has the first word and will have the last word about salvation, about who is saved and when they shall be saved.

One out of many experiences may suffice to summon others to the threshold of the reader's memory. A preacher was assisting in a revival meeting in a country church. He rode home from the morning service in a wagon carrying a large family with which he was to take dinner and spend the afternoon. He sat beside the head of the family in the wagon, who confided to him in a most serious way that he was a member of the Methodist church, but had no peace in his soul and no assurance that he was a Christian.

The preacher immediately began to explain the way of salvation. This was interrupted by the arrival at home, putting up the mules and preparation for dinner. After the dinner the conversation was renewed in the presence of the wife and some of the older children. The husband was an intelligent man and had read a good deal of the Bible and something of other books and papers. The wife was an unlettered woman and below the average of intelligence. The conversation was wholly between the preacher and the man of the house, the wife listening at a little distance. The preacher felt helped of the Spirit to make the truth plain and his soul was urgent in his appeal to the man to put his trust in Jesus and to make the surrender of his life in faith to Him.

The conversation continued till the afternoon wore away. The man was attentive, respectful and deeply interested, but seemed incapable of decision or stubborn in his refusal. But the woman got up with a quick motion of decision and said, "Well, I don't know what you are going to do, but I have settled it." She went immediately to prepare for going to the evening meeting and the preacher did not have a word with her. He supposed she had been a Christian all the while. That night she made confession of her faith and asked for baptism. The preacher had been working with the man, but God had been working with the woman. This has happened often, and doubtless has happened in every preacher's experience, till it is easy to believe the Scripture which says, "So then he hath mercy on whom he will, and whom he will he hardeneth."

Once and again an experience like this has come in a meeting. Certain people are interested in the men of the community. Naturally to most of us the young men make their appeal and become the objects of our solicitude and our exclusive efforts to the neglect of little children or of women. Almost as often has God been grieved at the overlooking of those who are thus neglected and rebukes it. His blessing waits on our getting to where he is willing to work on whom he wills. Again and again the Lord under such conditions begins his work among the very ones we had overlooked. It is possible that preachers and churches may sometimes be disappointed at seeing only little children come forward when they had been reaching after men. But he worketh all things after the counsel of his own will, and we are reminded of the time when Jesus rejoiced in Spirit and said, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes. Yea, Father, for so it was well pleasing in thy sight."

When we are willing for God to have his way, we are more than apt to get what we want. We would far better learn God's method of working and the direction in which he is working, and then try to co-operate with him. The wind still bloweth where it listeth and we had better work

with the wind than against it. It is a Chinese proverb which says, "He that spits against the wind, spits in his own face." It will be well for us to remember the words of the Lord Jesus: "No man knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

RELIEF DAY

Baptists in the South have chosen to do their work through their own agencies, as being the more economical, more efficient and the way most honoring to Christ and his church. This is true in distinction from Interdenominational and undenominational agencies. Consistently with this idea and for other special reasons the work of relief to destitute people in Europe and Asia is done through the Foreign Mission Board in Richmond.

This does not mean that we antagonize other agencies, or that we are unsympathetic with their purposes, but it does mean that we have made choice of a better way. Now having made this decision, we are under every obligation to do the work which we profess to do. It is not enough to say that we have decided not to do our work through the Near East Relief organization. We must be sure to do the work through our own organization. It will be a distinct discredit to us to lie down or fall down on this undertaking. Nobody must be able to say that this was just our way of refusing to do the work. If the Baptist way is the better way then let us prove it by doing more than others do.

Within reach of our Baptist missionaries are people not only in need of the Gospel, they are in need of food and clothes to keep them alive and from suffering. The regular mission collections are not used to relieve physical suffering. They are used to give the people the bread of life. But it is an essential part of Christian service to supply the physical wants of the people. So did Jesus and the apostles. So must we do to be like them and in fellowship with him. Some people will be willing to feed the hungry and clothe the naked who have no part in the more spiritual ministry.

January 13, 1924, the second Sunday in the New Year is set apart for special offerings for this purpose. There is not a place in Mississippi where the people will not give something if given a chance. It is for the pastors and leaders in our churches to let the people know beforehand and receive their offerings at the proper time. If your people do not meet on the second Sunday, some other Sunday will do. Take what the people want to give and send to Dr. R. B. Gunter at Jackson, specifying it "for relief."

BUDGET BOOK FREE TO PASTORS

At the recent meeting of the Convention Board it was recommended that every pastor secure a copy of "The Budget Plan," by Tull, and make a thorough study of the book so as to know how to put the budget plan into operation in his churches. As an inducement to the pastors to secure this book at the earliest possible date, the Corresponding Secretary was instructed to offer the book free to pastors who have not already purchased it and who may not feel able to buy it at this time.

Many of the pastors have already secured the book and others will want to buy it themselves so as to have the best binding. The book sells for sixty cents in cloth and forty cents in paper at the Baptist Book Store, Jackson. The free offer includes only the paper binding.

After the pastors have studied the Budget Manual, they should teach it to classes in their churches. The deacons and department heads should thoroughly understand the workings of the budget plan. In fact, every one who has to do with the detail operation of the plan ought to own a copy of the book.

The book here referred to was written by N. T.

Tull at the request of the Baptist Sunday School Board, Nashville, Tenn., for publication by that board. It is a manual of church finance and bears the endorsement of the Literature Committee of the Conservation Commission of the Southern Baptist Convention. It was written for Southern Baptists and is a Baptist book throughout.

Dallas, Texas
November 22, 1923.

Mr. N. T. Tull,
Jackson, Miss.

Dear Brother Tull:

Have just read your manual on the budget plan of finances. It is a significant contribution to our program of stabilizing our finances. I am recommending that all of our pastors in Texas secure a copy of it immediately.

Our recent Convention put their stamp of approval upon our stewardship plans in Texas with enthusiasm.

Trusting that your work is going in a great way, I remain

Faithfully yours,

B. W. VINING,

Conservation Secretary.

Remember, there should be no let up in the study and teaching of "Stewardship and Missions." The offer of the Baptist Sunday School Board, Nashville, Tenn., to give this book free to classes organized and taught by pastors or by responsible workers authorized by pastors, is an offer that every church and pastor should gladly accept. This Board will give as many as eighteen copies to any one church.

RESIGNATION OF DR. PURSER

Editor Baptist Record:

Yielding to the advice of his physicians and family, the Rev. R. H. Purser, D.D., yesterday tendered his resignation as pastor of the First Baptist church of Magnolia, and the same was reluctantly accepted, to take effect on the first of January. Dr. Purser has been ill for several months and, at times, his life was despaired of, but he recovered sufficiently to again occupy his pulpit at the 11 o'clock service, and had the pleasure of receiving fifteen new members into the church within the past month. Dr. Purser is one of the oldest Baptist ministers in the State. He was ordained February 4, 1872, by Damascus church, Copiah county, and has been actively engaged as a pastor ever since. He has wielded a powerful influence for good throughout his long career, and his numerous friends unite in wishing for him a complete restoration of health and many more years of happiness in this life.

—D. M. Huff.

The first Christmas greeting is from Missionaries, Mr. and Mrs. W. E. Allen, of Rio de Janeiro. May our Father give them great joy in fellowship with him in his holy mission of bringing salvation to the lost.

Among other very interesting things in Secretary Nelson's Department, he calls attention to the fact that one-third of the colleges in the Southern Association pay the athletic director more than they pay the president, and two-thirds pay him more than is paid to the best paid professor. How long do the people want the bottom rail on top?

The receipts on the 75 Million Campaign for November were two thousand dollars less than last year. The receipts for December up to this date, December 15th, are far behind last year. This is mentioned here as a warning to the pastors and churches not to suffer any lack of enthusiasm and interest to possess our people at this important stage of the Campaign period. It is going to take every bit of grace and effort possible to accomplish the program before us for 1924.

"WHAT SHALL THE ANSWER BE?"

By J. F. Love, Cor. Sec'y.

Some questions Southern Baptists must answer, and they may as well face them now. For two years this writer has with pen and tongue in public and in conferences striven desperately to get Southern Baptists to realize that their great World Program is threatened with the most serious peril because of the declining receipts of this Board; and that this is in the face of the severest economy the Board and the missionaries have known how to practice; and again that this peril to the work is at a time of the greatest world need and missionary opportunity and the most glorious successes the denomination has ever had on the field. But many have seemed to think that in uttering these warnings we have as a special pleader been crying "Wolf!" "Wolf!" when there was no wolf in sight. For two years the Board has cut relentlessly into the requests of the missionaries, and now at last has been compelled to deny every one of them on every field every dollar asked for material equipment. Residences and other buildings must go unrepaired; churches, schools and hospitals unfinished; and with land prices and exchange in our favor so that we could save hundreds of thousands of dollars and take up glorious opportunities by buying now, all must wait, and as to how long the Board has no answer to give.

The Board has practiced such conservatism in its administration that if it had received out of the Campaign anything like the amount which was promised it, the most imperative of these needs could be met, or, if unmet as now, the Board would have a handsome balance on its books instead of a debt of more than a million and a quarter dollars.

Let it be said here and said with the greatest emphasis: Great numbers of our people, some of them the poorest of all, have by the exhibition of sublime and inspiring sacrifice paid their Campaign pledges and given thank offerings besides. God be praised for these heroic spirits and reward them according to His promise to those who sacrifice for Him!

But the Foreign Mission Board is nevertheless placed in a situation where it and, therefore, the denomination must answer the question, "What shall the answer be?"

1. What shall the answer be to the missionaries whom God has called, whom the Board has sent to the mission fields, and who are sending in their appeals for equipment to make their lives count for Jesus and a lost world? These appeals come in ceaseless processions to the Mission Rooms. They are importunate and heart-breaking. Some of these missionaries have no residence in which to live, some of them no meeting house in which to worship, some lack other tools with which to clear the way and make straight the paths of the Lord. What answer will the denomination make to these their servants and the servants of God?

2. What shall the answer be to more than one thousand native workers who have given up all for Christ and, despising the shame and taking the risks among their fellows, have given their lives under the promise of meat and bread from Southern Baptists while they proclaim the gospel of Jesus in their homelands of darkness and hopeless death? What shall our answer be to these Christians? What shall our answer be to our beleaguered European brethren to whom we held out hope in 1919 and 1920; who have taken new heart and in spite of persecution and hardship are carrying the Baptist cause to victories daily in lands where hostility would tame the zeal of weaker and less courageous spirits? These our brethren have heard much of the great numbers of their brethren in the Southern States of America. They have heard much about our prosperity and wealth. Southern Baptists said make alliance with these men of like precious faith with us who are willing to die for the privilege of working for Christ and witnessing to the truth. We have made that alliance. Shall we now turn what we have promised into a farcical pledge?

Shall our promise be but a scrap of paper? Must we leave men and women in countries like Rumania, who bear the marks of the Lord Jesus in their bodies, to conclude that we do not care? Multitudes of these are preaching the gospel with flaming zeal and consuming passion on salaries of \$15 a month and less, and do not whine and plead their sacrifices. They only ask that we help them to do the work which they are glad to do, and that we help them conserve the fruits of their labors. How many Baptists are there in the bounds of the Southern Baptist Convention who can plead their poverty in denying help to these brethren?

3. What shall the answer be to the growing army of missionary volunteers in our churches and schools in the South? There are a thousand of these young men and women already enrolled for future service on the foreign fields. Others are writing us from many quarters throughout the South. Amidst all the worldliness and pleasure-madness of our young people God sends one redeeming streak of light into the young life of our churches, and that is this foreign mission spirit which is leading our young people to offer their precious lives to the Saviour for China and Japan and South America, and Africa, and other lands across the seas. But what answer will the Board and the denomination give these young people? A great host of them will be ready to receive their appointments next spring. Numbers are clamoring to have their applications considered and are even now asking for the answer of the Board to their appeals for appointment before they yield to home enticements and give themselves to easier fields of labor. The Board has not one dollar to put into new appointments as it did not have one dollar to appropriate for the material necessities of the missionaries on the fields.

4. What shall the answer be to Jesus? His watchful eye is upon us. He has trusted His disciples as His agents to tell the world about His sacrifice and His atonement. He made sacrifices. He did not count the cost. He did not balk when circumstances were against Him or our redemption would not have been purchased. By His death and resurrection He has fulfilled a complete gospel and commissioned us to take it to a world that is lost without it. What answer do we give Him? Do not put this question off until tomorrow. Take a quiet moment and answer it now.

5. What shall the answer be at the Judgment? Since the 75 Million Campaign was started in 1919, thousands of our brethren and sisters have laid down their armors, been released from the engagement, and have passed on toward the Judgment. The years are not many when three million Southern Baptists will stand before the White Throne to give account of the deeds done in the body. I fancy that among the deeds for which we shall there give answer or there receive encomiums of Heaven will be the deed of paying our Campaign pledge, of giving or not giving to Christ in this great world-hour to help Him minister to the needs of a distressed world and to save the lost for whom He died.

In answering these questions never mind about the answer which somebody else has given. Never mind about failures which the delinquencies of somebody else has caused. We do not have to give account for other folks. We do have to give account for ourselves. I do not for one moment doubt that there are thousands of Baptists in the South who have become critical, cynical, fault-finding, and in such mood seek to justify their own failures to pay their personal pledges. This writer does not say that mistakes have not been made. Of course, mistakes have been made. Of course, good men regret that mistakes have been made. Of course, we ought as quickly and as wisely as we can correct our mistakes. All this is true, but it is not true that I or anybody else can plead these mistakes to justify our failure to keep our promise to God and our brethren. I dare not in the face of a lost world and the marvelous opportunity to save it, and in the face of

the precarious condition of our foreign mission work, withhold a penny of my pledge to the Campaign because somebody has made a mistake, or even because somebody has done wrong. The great majority of Southern Baptists want to do right and the best way for any man to do right is to do right, and the right thing is for each of us for himself and herself to answer such questions as are asked in this article. We must answer them or they will answer themselves to our condemnation.

WALKING IN THE FOOTSTEPS OF JESUS IN HIS SECOND MINISTRY IN JUDEA

By B. P. Robertson, D.D.

Jesus, with his disciples, goes up to the feast of Tabernacles, and when it is rumored that he is in Jerusalem, the Jews seek him. There is a great deal of murmuring among the people as to who he is, some saying, he is a good man; others saying, he is not a good man; yet no man speaks openly of him for fear of the Jews. But when it was now the midst of the feast Jesus went up into the Temple and taught the people. The Jews questioned his capability of teaching, but he answered them by asserting the divine authority of his teaching and its self-commanding power. Jesus then reproves the Jews for their hostility to him and shows that healing a man on the Sabbath is not so great a violation of the law as circumcising people on the Sabbath day. Some of the people express doubt concerning his Messiahship, but Jesus asserts again his divine origin, and more distinctly. Some of the Jews seek to take him, but many of the multitude believe on him. Then the rulers send officers to take Jesus, but they dare not take him. He indicates his special removal in language which his hearers cannot understand. Jesus then, on the last day of the feast, stands up in the midst of the multitude and invites the people to the fountain of life in himself. A new dispute concerning him arises among the people, but no one molests him for fear of the people. The officers who were sent to arrest him are deeply impressed and do not seize him. The Pharisees reprove Jesus, but Nicodemus suggests to them that Jesus should not be condemned unheard and the Jews taunt him for such a suggestion. After this each one leaves the Temple and goes to his home and Jesus goes out to the Mount of Olives.

The Master returns to the city the next morning and teaches in the Temple again. An adulterous woman is brought before him for the purpose of entrapping him. The Pharisees and Scribes say unto him that Moses in the law commanded that such a woman be stoned to death, but what sayest thou of her? Jesus stooped down and with his finger began to write on the ground; but when they continued asking him, he looked up and said to them: "He that is without sin among you, let him first cast a stone at her." Again he stooped down and began writing with his finger on the ground. When they heard this they were convicted of sin and began to go out one by one, beginning from the eldest, even unto the last. And Jesus was left alone with the woman in the midst. And he lifted up himself and said to the woman: Where are thine accusers? Did no man condemn thee? And she said: No man, Lord. And Jesus said unto her: Neither do I condemn thee; go and sin no more. Then he proclaims himself the light of the world; and the Pharisees demand that he give them proof outside of himself. Jesus asserts that his own testimony is sufficient, but in addition to this he gives them the Father's testimony. Then they ask him, where is his father; and he is still in the treasury building of the Temple. Jesus again refers to his going away and states that his hearers would die in their sins. Jesus again intimates who he is and declares that the saving truths connected with his death will ultimately convince his followers that he is the Messiah. Many of those present believe on him and he promises them true freedom. He tells them that though they are

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the seed of Abraham they need freedom from sin. He tells them further that in the highest sense they are not the children of Abraham. They claimed God as their Father, but Jesus shows them that the devil is their Father. Their unbelief is a proof that they are not the children of God. The Jews then revile him, but Jesus asserts again his intimate relation to the Father and the life giving power of his teaching. And the Jews still further revile him and his teaching, but he asserts that his Father honors him. He tells them that Abraham knew him and was glad. Then the Jews ridicule the idea of Abraham knowing him. Jesus then asserts his pre-existence and retires and escapes being stoned to death.

Jesus and his disciples remain in Jerusalem. He calls unto himself seventy special disciples and instructs them and then sends them forth on a preaching tour in Judea. He sends them forth two by two in front of him and he himself follows them later, doing the same work. He tells them that the harvest is truly great, but the laborers are few and that they should pray the Lord of the harvest to send forth more laborers into the harvest. He tells them that he is sending them forth as lambs among wolves. He instructs them to carry neither purse, nor wallet nor shoes with them and salute no man on the way. And when they enter a house they should say, Peace be to this house, and if a son of peace be there, their peace shall rest upon him; but if not it shall turn to them again. He tells them to abide in the house where the son of peace is, eating and drinking such things as they give; for the laborer is worthy of his hire; go not from house to house. And wherever they are received, they are to preach the gospel to them and heal their sick, and say to them that the kingdom of God is come nigh to them. But says he into whatsoever city they enter and they receive them not, they are to go out into the streets and say, Even the dust from your city that cleaveth to our feet, we wipe off against you; nevertheless know this, that the kingdom of God is come nigh. Jesus then declares that it will be more tolerable for Sodom in the day of Judgment than for that city. Then he pronounces woes upon the highly favored, but wicked cities of Galilee because they had not repented and received him as their Messiah and Savior. He tells the seventy that they are his representatives and that whosoever receiveth them, receiveth him, and whosoever rejecteth them, rejecteth him.

The seventy go forth on their missionary and evangelistic tour throughout Judea. After some days they return to some appointed place in Judea and report to Jesus. They come rejoicing that even the devils are subject unto them. Jesus tells them that he had seen Satan falling as lightning from heaven, and that he had given them power to do wonderful works. Jesus rejoices in the bestowment of salvation on those whom the world despises. A lawyer in their midst, after hearing the words of Jesus, and wishing to make trial of Jesus, stood up and said, Teacher, what shall I do to inherit eternal life? Jesus directs him to the law, and says, How readest thou? The lawyer answered, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and thy neighbor as thyself. Jesus says unto him, Thou hast answered right; this do, and thou shalt live. But the lawyer, desiring to justify himself, says to Jesus, And who is my neighbor? Jesus then gave the people as well as the lawyer the parable of the Good Samaritan. Jesus meant to teach by this parable that every person in the world who needs anything we have or can do for them is our neighbor. This is true both of the spiritual need as well as the physical need. On our journey to Jericho we passed over the scene of the parable. There has always been an Inn half way between Jerusalem and Jericho where travellers are accustomed to stop for water and lunch and for lodging. The road from Jerusalem to Jericho passes through the wilderness of Judea, which has always been infested with robbers. Even today the road is guarded for the protection of the

travellers. We felt better when we came upon the guard as we went down to Jericho. So the parable gives us a picture of the real condition as it existed at that time as well as now.

BIG MEN'S CONVENTION, MEMPHIS

We want to ask our pastors and other leaders to begin early to encourage a large attendance at the South-wide Men's Convention to be held in Memphis, February 12-13-14, 1924.

It is possible to make this one of the greatest conventions ever held in the South and at the same time make use of it to set forward our Baptist program in a great way. If our men will attend this convention in large numbers we will be able to build up a spirit to roundout the 75 Million Campaign in a great way.

In order to go about this matter in a systematic way we would suggest the following:

1. Let Brotherhoods and Men's Bible Classes select representatives, provide for their expenses and urge them to attend this meeting.

2. See that all who expect to attend the meeting apply early to Dr. W. J. Cox, 115 North Evergreen St., Memphis, Tennessee for reservations. The Baptist homes will be open on the Harvard plan which means bed and breakfast free. There will be accommodations for about seven hundred men in the hotels and boarding houses at rates ranging from \$1.00 to \$3.00 per day for a room.

3. Inform the men that the railroads are granting a rate of one and one-half fare for a round trip on the Identification Certificate Plan and that these certificates can be secured from Dr. R. B. Gunter, Corresponding Secretary, Jackson, Mississippi, on application. They will be needed in the purchase of return tickets before starting.

Since this convention will be right on the border of the state we ought to begin now to have Mississippi send the largest delegation of all the states.

The pastors will please make announcements from their pulpits covering the point suggested above.

N. T. TULL, Secretary.

Layman's Executive Committee.

LLOYD GEORGE AND THE BAPTISTS

In The Religious Herald of November 8, Mr. Douglas S. Freeman gave a little of the Baptist talk that he had with Mr. Lloyd George while he was in Richmond. We told you a little of Mr. Freeman last week. He is one of the leading editors of Richmond and a Baptist greatly loved and honored in his home town. It was his privilege to conduct Mr. Lloyd George over the historic scenes about Richmond, and while talking over many things as they rode from place to place, both being men of religious minds, and Baptists, they very naturally came to their denomination. This is what Mr. Douglas wrote to the Herald:

"Dear Dr. Pitt:—Because David Lloyd-George probably is the most distinguished living Baptist, the Brotherhood may be interested in what he had to say about our denomination on his recent visit to Virginia.

"While several of us were motoring through Richmond on our way to the battlefields of the Seven Day's Fight, some one in the car reminded the great Welshman that Richmond was a notable centre of Baptist faith. He was interested. A member of the party went on to say that the Baptists everywhere were gaining ground rapidly, and, he thought, would increase their membership still more rapidly if they abandoned close communion.

"I am not sure of that," said Lloyd-George. "In Great Britain we have both open and close communion Baptists. The Welsh Baptist church, to which I belong, has close communion. When I go there with my wife, who was a Presbyterian, she is not served communion. This seems hard. Yet the fact is that the open communionists are

not gaining in England and the close communionists are."

"I remarked that precisely the same condition prevailed in the United States, and that the Southern Baptists, close communionists, were outstripping the open communionists of the North.

"It is true the world over, I think," Mr. Lloyd George replied. "When I was in Louisville, Dr. Mullins told me that the Baptists were making great progress in Russia—had 2,000,000 members already." I gathered that Mr. Lloyd George was of opinion that the Russian Baptists were close communionists, though he did not say so.

Baptists will be pleased to know with what pride Mr. Lloyd George spoke of his denomination and with what satisfaction he heard of its strength in the South, whose speech, tradition and history he profoundly admires.

"Verily truly yours,

"DOUGLAS S. FREEMAN.

"THE LIFE OF CHRIST" BY GIOVANNI PAPINI

A REVIEW—AN APPRECIATION

By A. D. Muse, Evangelist.

I have just read this wonderful book by this popular writer. I have never read a more gripping and fascinating story by any one. It is written by a novelist and it reads like a novel.

The first thing of the wonderful about it is the fact that this man had been carried through the wilderness of question marks, the desert of agnosticism, stranded on the rocks of atheism, waded the floods of modernism and landed back on the Christ of God with the faith of a child and writes with an assurance that is intolerant in attitude and defiant in tone.

The second thing is the realistic vein in which he writes; easy, readable, popular, and vivid. He picks up the Christ of history, clothes him with flesh and makes him live again amid the walks of men. The stable of His birth is real to the reader: "Jesus was born in a real stable,—not the bright airy portico which Christian paintings have created for the son of David—not the modern Christmas eve 'Holy stable made a plaster of Paris, with little candy like statuettes with a neat little manger, ecstatic ass, contrite ox, and angels fluttering their wreaths over the roof—this is not the stables where Jesus was born."

"—A real stable—the prison of animals—the poor old stable of Christ's country—a dirty pavement, dark, reeking."

He makes one live the season of the year as he speaks of the fresh, clear morning, waving in the wind, sunny, lush, sweet scented, the spring meadows,—the green grass, the long slim blades cut down by the scythe,—beautiful flowers in bloom—White, red and blue."

The third thing is the sarcasm and ridicule. Sarcasm is usually repulsive, but with this man it is magnetized with a sincere earnestness which stirs one to admiration. Hear him as he speaks of the scholastic enemies of Christ: "Presumptuous donkeys, mistaking libraries for their stables, top heavy brains, pretending to explore the highest heavens of Philosophy's drifting balloon, professors poisoned by the fatal strong drink of Philology and Metaphysics."

The fourth thing is that while the author is Roman Catholic and the work is often colored with this point of view yet there is a tone of un-failing orthodoxy about it.

The book is in its ninth English edition and deserves to have more editions.

Vicksburg, Miss.

Pastor E. V. May reports with sorrowing heart the destruction by fire of the new church at Shaw. It was only partly covered by insurance. This is a severe blow to this heroic struggling band who have given sacrificially and were rejoicing in the immediate prospect of using their new house. The Home Board had loaned them \$6,000.00.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
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MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. P. LIPSEY, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. L. L. JOHNSON, Training School Teacher, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
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 MRS. E. W. HEWITT, 6th District, Summit

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER"

A HAPPY BIRTHDAY PARTY

My Dear Miss Lackey:

On Friday night after Thanksgiving, we in West Point celebrated the thirty-fifth birthday of W. M. U. as Auxiliary to Southern Baptist Convention. We had the big cake with thirty-five candles, coins, rings, thimbles, etc., and a very interesting programme, consisting of songs and two playlets: one on Foreign Missions and one on Home Missions. The songs were given by the children of W. M. U., Subeams and Y. W. A's. We met at night in the Sunday School auditorium, and issued invitations to every Baptist in town to be with us. Near the cake was a small bank to receive any birthday presents that might be brought, and a nice remembrance we found on opening it. We served refreshments of salad, sandwiches and coffee. It was a genuine "Get together Meeting," and thoroughly enjoyed by every one present.

—REPORTER

It is much regretted that we are late getting the information regarding the two dear daughters of Dr. Ginsburg as our own Margaret Fund wards. We should have remembered these girls in some way Christmas; indeed there are societies all over the state that will take much joy in remembering them still, if not now some time in the future, before the session closes. Mrs. Davis will gladly send anything that comes to her for this purpose; or if you send direct, be sure and notify Mrs. Davis of what you have done. The girls are students at Baylor College.

MISS MALLORY'S LATEST MESSAGE

Your Secretary received direct from our Miss Mallory the other day the following interest account of a much patronized industry. In the envelope was a tiny roll containing two splendid nets, just the color of this Secretary's hair.

FOR "MILADY'S" HAIR

In Chefoo, North China, a very important industry is the making of hair nets. On October 24, in company with two of our Chefoo missionaries, Mr. and Mrs. J. W. Moore, I visited one of the largest of these factories. On long benches, with their tiny bound feet curled close to their bodies sat many women and young girls, with a capable looking woman as supervisor in each room. You doubtless know that Chinese have beautiful hands with slender tapering fingers. Unusually attractive and skillful were these fingers as they handled the well-nigh countless number of hair nets of varying grades.

In this particular factory the nets are prepared by village women and are sent to Chefoo for disinfecting, grading, and expert mending. In Chefoo are many hair net factories giving employment at about 12½ cents a day to hundreds of women and girls. Pitifully small as is the wage the industry is considered one of the city's best blessings. It cut to the quick to see so many bound feet plodding for such a pittance, but I did rejoice that America purchases 99 percent of that particular factory's output, since a ready sale guarantees steady employment.

You will be happy to know that at least fifty

of that force attend the night schools of our Chefoo church and that every noon a Bible woman talks to the employees the management being friendly to both of these Christian influences. I believe that as you wear one of their nets you will pray for these little toilers that the Christ of Christmas may come into their lives too. May His choicest blessing abide with you.

KATHLEEN MALLORY.

W. M. U. EXECUTIVE BOARD MEETING

The Executive Board of the W. M. U. of Mississippi met at 9:30 A. M. at W. M. U. Headquarters on Tuesday December 11th with the President, Mrs. A. J. Aven in the chair and the following members present: Mesdames Broach, Bunyard, Carpenter, Champlin, Covington, Davis, Doughty, Hewitt, Johnson, Jones, Lackey, Longest, Martin, and Traylor.

The President led the devotional directing our thoughts to those topics set down for the current week in our W. M. U. Calendar, with a word of prayer by different members as each topic was presented to us.

In absence of Mrs. Lipsey, the Recording Secretary, Mrs. Longest was asked to serve as Secretary for the day.

Minutes of last meeting read and approved.

Report of the Corresponding Secretary was read and adopted. It carried several recommendations which on motion of Mrs. Longest were taken up separately and acted upon.

1. The election of Cor. Secretary and State Young People's Leader. This resulted in the hearty and unanimous re-election of our faithful and efficient officers, Misses Lackey and Traylor.
2. Miss Jennie Watts having resigned the Vice-Presidency of the 6th District, Mrs. J. L. Toler of Gloster was elected to fill the vacancy.
3. It was decided to have the District meeting early in June.
4. Miss White the Field Worker for the South will be asked to attend all six of the District Meetings.
5. That the Cor. Secretary write to Mrs. James, asking her to be present at our Annual State Convention in April.

The report of State Young People's Leader was next read and adopted. Followed by discussion of this report by Traylor—others of the Board asking questions pertaining to the work among the young people. Miss Lackey made the motion that our State Young People's Leader and College Correspondent be sent at expense of the W. M. U. to the Young People's Conference in June 1924 at Ridge Crest, N. Carolina. Carried. Mrs. Martin made the motion that the Associational Superintendents and Young People's Leaders of the different Association in Conference with Miss Traylor select the representatives who shall be sent to this meeting at the expense of the Associations. Carried.

Mrs. Champlin asked that the exact meaning of the words "circle" and "zone" be defined. After some discussion Miss Lackey made the motion that zone be used in reference to Associational work and circle for groups within the local societies. Carried.

Report on Training School was next made by Mrs. Johnson. She reported fruit cakes a plenty for the girls at the Training School this Christmas and that Mississippi has four girls there this year, but others in our colleges preparing to go later on.

The President then called on the Vice-President to tell of the worth whilenees of the recent conferences held in the districts for the Superintendents and Young People's Leaders. Each responded with enthusiasm as to the wisdom of these conferences.

Mrs. Broach, Personal Service Leader reported a new Personal Service Blank that is filling the needs in our State and is encouraged in that the societies are reporting better. Recommended the vocational Bible Schools being "put on" during the coming summer, and has programs for such schools, if wanted.

As Personal Service work the President called attention to European Relief on January 13th. The President also called attention to the nine o'clock prayer hour to be observed; and just before meeting of the missionary society. Also that we seek to have our people particularly, the young people, read the little book "Save America." It may be ordered from 302 Ford Bldg., Boston, Mass.

Margaret Fund, Mrs. Davis reported two girls at Baylor University, the two daughters of our missionary, Mr. Ginsburg, a student, son of Mr. Whittinghill in England to whom \$20.00 was sent as a Christmas gift.

In absence of the State Mission Study Leader also Stewardship Leader and College Correspondent their reports were omitted.

Fourth District has a girl at Blue Mountain and money is being collected for Silver for the children at the Orphanage as a Christmas gift.

Mrs. Martin reported a scholarship girl in the Woman's College from her local society and a new Superintendent in her association who is very enthusiastic.

Mrs. Martin moved that the local committee be left to arrange details and program of the Annual meeting. Carried.

Mrs. Jones suggested that we have daily Bible readings for our Junior organizations. She was asked to work out this outline and Miss Traylor and Mrs. Hewitt were appointed to act with her as a committee in formulating these plans to be ready to report either at our Annual Meeting or in June to the Board.

Mrs. Hewitt plead for greater emphasis to be laid in Bible study among the women.

Mrs. Doughty asked that because of the difficulty she has in getting over the territory she be given an assistant Vice-President. This was granted.

Mrs. Broach asked that the women get the Personal Service work on their heart; and those who can, write leaflets on this subject.

In the closing moments of the session a pleasant incident was a short visit from Dr. B. D. Gray who in a happy manner addressed the Board, after which the Board adjourned to meet again, we hope, in the spring.

Ann W. Longest, Sec. Pro Tem.
 Mrs. A. J. Aven, President.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilda, Field Secretary

Merry Christmas

We have come again to the Christmas holidays and the B. Y. P. U. Secretary wishes here to express his appreciation to the B. Y. P. U.'s for their ready and enthusiastic response to the request to adopt an orphan for Christmas. All these boys and girls will be well remembered and many letters from B. Y. P. U.'s have come expressing their thanks for the opportunity to do this good deed. It is the first time we have called on our young people for a concerted activity of this nature and you have proved that you are ready to co-operate in any worthy movement. It is a good start for a continuation of worthy deeds. A MERRY CHRISTMAS to you all.

Send all orphan boxes to the boy or girl direct in care of The Baptist Orphanage, Jackson, Miss.

Rocky Hill Organizes

Miss Annie Lee Beard reporting gives the account of the Rocky Hill church organizing a B. Y. P. U. This church is near Wesson. We are glad to add this union to our list, and trust we may have the pleasure of adding them to our number of A-1 B. Y. P. U.'s soon.

Utica and Pine Bluff

It was the privilege of the B. Y. P. U. Secretary to spend a few days recently with Brother Owen Williams in his two churches, Utica and Pine Bluff. We drove out twelve miles every morning for two classes at Pine Bluff, the Seniors meeting from ten-thirty to eleven-thirty and the Juniors from eleven-thirty to twelve-fifteen. The Utica young people met each evening in their study. As a result of the work we hope soon to be able to announce three new B. Y. P. U.'s.

Schedule of Activities for January

January 6th. Annual Graduation Day—Get Graduation Certificates from The Baptist S. S. Board, Nashville, Tenn. Use evening preaching service hour for this occasion if possible.

Report for 4th Quarter 1923 mailed to State Secretary. Go over the points in the Standard of Excellence. Start the year with determination to maintain the Standard throughout the year.

January 13th. Bible Readers Leader secure names of all who have kept up the Daily Bible Readings for two years. Send list in to State Secretary and get awards.

Read "The B. Y. P. U. Triple Eye" to the union.

January 20th. Special prayer for the pastor and his work.

Program Committee meets this week and plans program for February.

Present Tithers Pledge to union.

Send new names to State Secretary.

January 27th. Let the entire union sit together at the evening preaching service.

We are offering an "Honor Roll" B. Y. P. U. Pennant to all B. Y. P. U.'s who observe 75% (three-fourths) of the "Activities" as listed, and who bring these checked Schedules to the District B. Y. P. U. Convention in June. We hope to have a large number who will qualify.

Dr. Truett to Be at S. S. and B. Y. P. U. Convention

Our State Sunday School and B. Y. P. U. Convention meets in the new Auditorium in Jackson March 18-20. This auditorium will have a seating capacity of 4,000 and we are expecting to have a full house when the first song begins. Dr. Geo. W. Truett of First Church, Dallas, Texas, will be one of the speakers of the occasion. Mr. Robert Coleman, whose song books you will find in nearly every Baptist church, will be there to conduct the music. A full program will be published soon.

December's Missionary Lesson

Our Missionary Lesson for this month is on China, the largest Mission field we have. Has your MISSIONARY COMMITTEE done anything toward gathering extra material for this meeting? That is what the Missionary Committee is for. Make pictures, posters, maps and illustrations. See if you can not find in your community some curios from China that may be used in the meeting. Teach the lesson through the eye gate.

Have you ordered a B. Y. P. U. YEAR BOOK for 1924? They are fifty cents from the S. S. Board, and have all the Bible Readings for the year, with the subjects of the lessons for each Sunday with other interesting matter. Certainly every member of the B. Y. P. U. will want a B. Y. P. U. Year Book.

A CALL TO IMPORTUNITY

By L. R. Scarborough

A fine, dear old country preacher the other day said to me, with tears in his eyes and in his voice, "Oh, Brother Scarborough, I wish somebody would call Southern Baptists to the deepest importunity for the Campaign for 1924!" There was agony in this good man's soul. It made a deep impression on me. I bring to the brotherhood this message from this dear, loyal soul of one of God's heroes—a country preacher. In thinking of it I see

Some Vital Things Ahead

I enumerate the matters of great importance just ahead in 1924 about which Southern Baptists should pray.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

ARE YOU WELL READ?

The books published by the BAPTIST SUNDAY SCHOOL BOARD are not only attractive in their mechanical make-up, but the variety of subjects covers such a wide field of thought that every Southern Baptist pastor reads these books or will not be considered well read.

Our books and authors are among the greatest in the world.

VERY RECENT BOOKS

A TRANSLATION OF LUKE'S GOSPEL. A. T. Robertson. \$2.50.

A new translation of the Third Gospel by the world-recognized authority on New Testament Greek. The translation is handsomely supplemented with a series of notes in which the author gives the student the benefit of his marvelously comprehensive knowledge of Greek by enlarging on the meaning of important words and expressions, and clarifying the translation.

THE BIBLE PERIOD BY PERIOD. J. B. Tidwell. \$1.50.

An outline study intended to make the Bible more real to serious students.

A MANUAL OF PRACTICAL CHURCH MUSIC. J. E. Reynolds. Paper 50 Cents; Cloth 75 Cents.

It treats of the whole subject of music in the church as seen by an experienced and thoroughly capable director of music.

JUNIOR PROGRAM MATERIAL. Carabel R. Blankenship. Paper 75 Cents; Cloth \$1.25.

Containing a number of attractive programs in detail and also furnishing a wealth of material for use of the program building of the Junior Department.

THE EFFICIENT CHURCH. G. S. Dobbin. \$1.50.

An outline with clearness the ways in which the principles of efficiency may increase the usefulness of the local church in its internal organization, in its component institutions, and in its co-operative relations with other churches.

THE LIGHT THAT GROWS. J. M. Dawson. \$1.50.

Sixteen sermons to college students by a sympathetic and intelligent pastor.

PERSONAL EVANGELISM. E. O. Sellers. \$1.50.

A simple, practical discussion of the Bible and how to use it in winning men to Christ.

SYLLABUS FOR NEW TESTAMENT STUDY. A. T. Robertson. \$2.50.

Fifth edition, revised and enlarged.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE



1. The matter of the Stewardship and Budget campaign and an every-member canvass in all the churches of the South. How tremendously important!

2. The meeting of the Conservation Commission at Nashville, January 3rd. What a meaningful meeting!

3. The fall meeting of the State Boards in each state. How we need to pray for them!

4. The great men's meeting at Memphis, February 12-14. What an imperial opportunity to get our men together on a great program!

5. The saving of our Foreign and Home Mission Boards from crushing debt. Nothing more important!

6. The great need for buildings, endowment, student support, in our three Southwide Seminaries—more than 1500 God-called workers needing training of the best sort.

7. A great soul-moving tidal wave campaign for souls, Southwide, reaching every church and every home, beginning in the spring and running through the year. What destinies are involved!

8. Meeting in the right way the tremendous spiritual opportunities of every growing church, Sunday School, B. Y. P. U., W. M. U., school, hospital, orphanage, mission board, Baptists' paper, missionary and preacher, thrust on them for

Christly service. How shall we meet these great opportunities?

9. The successful finishing of the 75 Million Campaign. More than 25 million dollars must be secured from the pockets of our people in 1924. What a glory to Christ it will be, what a help to our causes, what a saving of the Baptist conscience and name throughout the world!

10. The launching of the next campaign with the proper organization, with the rightful unity, with successful solidarity, with the proper vision and objective. How potent with power and opportunity is the day ahead for Southern Baptists.

These vitalities with all their eternal meaning call Southern Baptists to their knees.

Prayer is the Way Out.

In trying to voice the call of this dear old country preacher I would like to suggest to Southern Baptists the following prayer:

1. Let every general and state secretary's office, if they have not already, start a daily prayer meeting.

2. Let every president of a school, superintendent of a hospital or orphanage, organize with his force a daily prayer meeting.

3. Let every pastor call about him at some central place in his city or town, in some bank or office, his

(Continued on page 16)

Education Department

D. M. Nelson, Educational Secretary

Some Items of Interest Gleaned from the Meeting of the Southern Association of Colleges and Secondary Schools.

The Southern Association of Colleges and Secondary Schools met in the historic city of Richmond, Virginia, December 4 to 7. It was a fitting place for the meeting. The following named persons from Mississippi attended this meeting:

W. T. Lowrey, Blue Mountain College, J. L. Johnson, Woman's College, J. W. Provine, Miss. College, Claude Bennett, State High School Supervisor, E. W. Bowls, Supt. of Brookhaven High School, Supt. Sutherland, Hinds County A. H. S., H. M. Ivy, Supt. of Meridian City Schools, A. L. Bondurant, University of Miss., O. A. Shaw, University of Miss., D. M. Key, Millsaps College, Supt. R. H. Watkins, Laurel Miss., D. M. Nelson.

Blue Mountain College and the Woman's College at Hattiesburg were placed upon the recommended or second list of the Southern Association of Colleges and Secondary Schools. This means that the graduates of these institutions, as long as this list is in force, are eligible to teach in any High School in the South.

The following named institutions were admitted to full membership in the Association: Virginia Polytechnic Institute, Our Lady of the Lake College at San Antonio Texas, The College of Industrial Arts, at Denton Texas, The Georgia School of Technology, Atlanta, Ga., The Presbyterian College of S. C. at Clinton, Winthrop College, at Rockhill S. C., Coker College, Hartsville, S. C., Shorter College, Rome, Ga., Louisiana College, at Pineville, La.

Of these nine institutions admitted to membership, six of them were denominational colleges and three State institutions. Three of the six denominational colleges are Baptist colleges. Two Mississippi Secondary Schools were admitted to full membership in the Association. They are New Albany High School, and Gulfport Military Academy.

There were four High Schools accredited by the Accrediting Commission of the Association, namely: Brookhaven School; Hinds County A. H. S.; Indianola High School; and Rolling Fork High School.

Mr. Douglas Anderson of Tulane University, as Chairman of the Committee appointed to investigate athletic conditions in Member Colleges of the Association made a very exhaustive and interesting report. From answers to questionnaires sent out to various institutions he found anomalous and intolerable condition of coaches and athletic directors in one-third of the institutions receiving salaries greater than the President, and about two-thirds of the institutions were paying the coaches and athletic directors more than they were paying their highest paid

Professors. This revelation provoked serious thought and consideration. Such practice was condemned by the Association and the Committee was to be continued, with the instruction to make further investigation and to present recommendations to the Association a year hence. The sentiment seemed to be that there should be a standard set up by the Association which would forbid any member institution from paying the Athletic directors or coaches for the time employed more than a regular member of the College Faculty.

The Association decided to meet in the city of Memphis, December 1924. Invitations were received from several other places, among them being, Jacksonville, Fla., Pinehurst, N. C., and Jackson, Miss.

CHURCH ACCEPTS HEROIC CHALLENGE OF ITS PASTOR

Frank E. Burkhalter

A few weeks ago the writer sent to our various Baptist papers a story to the effect that a talented and consecrated young preacher in Louisiana had refused to accept a car and a raise in salary from his congregation until the church had first come up with its subscription to the 75 Million Campaign, he preferring to walk on his calls upon his members and deny himself and his family some of the things they needed rather than the general causes of the denomination should suffer through failure of the church to do its duty toward them.

Information has just come to the writer that the church accepted the pastor's challenge and increased its offerings to the Campaign by 45 per cent this fall.

The pastor in question is Rev. S. R. Gordon of Amite, La. He was the first student ever enrolled at the Baptist Bible Institute, and graduated from that institution with the degree of M. C. He stands for the whole denominational program and for putting first things first.

When more of our pastors and laymen in positions of leadership catch his self-denying spirit then we will turn in to the Lord's treasury an ample sum of money with which to support and equip our missionaries at home and abroad, erect all the needed church buildings and properly provide for our aged ministers, our hospitals and our orphanages. God speed that day!

"An Error Which Misrepresents"

I noticed in this week's Record, that it is said that Pastor C. T. Johnson has closed a good meeting at Marks with Mr. and Mrs. Blankenship as singers; this much is correct, but the article goes on to say that there were forty-nine additions to the various churches, but that most of them joined the Baptist Church. Now the facts are: that

no opportunity was even given in this meeting to unite with other Religious Organizations, as I have never felt that I could consistently do that, I did say a time or two during the course of the meeting that I had never been very much in favor of telling people to join the church of their choice unless that choice was based upon the teaching of the word of God. We have had a glorious meeting, and the number of additions were seventy-three to the Baptist Church, with several others re-consecrating their lives to the service of Christ who were already members of the church; many of those who came into the Fellowship of the church were among the strongest men within our little city.

Those of my friends who may want a correct report of the meeting may get it by looking in the Commercial Appeal, under date of the fifth of this month.

With a desire that I may have the prayers of those who may read these words, that God may lead us in the development of the lives of these precious souls, I am yours in Him whom we delight to serve.

C. T. JOHNSON, Pastor.

ANOTHER MISSIONARY DAY AT S. B. T. S.

The Mississippi group was called to order at nine o'clock, December 7th, by the President, A. A. Kitchings. After singing of two songs and prayer by W. M. Taylor, Miss Flossie Robbins read the report of the last meeting, in the absence of Miss Georgia Farcher, the Secretary, D. H. Hall, Jr., led the devotions in a very helpful way. W. E. Hardy, who is doing a good work at Bedford, Ky., was present and was called on for a report of the Mississippi Baptist State Convention which he had recently attended. We were glad to get from "Bill" the news of the present work of the Baptist people in our home state.

Our group had a rare treat at this time when Miss Hattie Belle McCracken read for us in an excellent way Henry Van Dyke's, "The Other Wise Man." She was very ably assisted by Miss Margaret Stem, soloist, of South Carolina. We were made to catch the spirit of this selection and to determine to serve better our fellowman and our Christ as onward we go to eternity. The meeting was adjourned a few minutes before ten o'clock.

At ten o'clock, the regular Missionary Day services were called to order with Dr. Mullins, our beloved President, in charge. After the singing of appropriate songs and devotions led by Dr. Mullins, Dr. Ashby Jones, of Atlanta, led in prayer. Then followed the reading of minutes, giving of reports, making of announcements, and singing of "O Zion, Haste."

Following the singing of this song, Dr. Wittinghill, of Rome, was introduced as speaker of the day. Dr. Wittinghill spoke very instructively of the history of Italy, very appreciatively of the Baptist work already done there, and very appealing of the present needs of what he termed his "adopted country."

His was a great message and we sincerely wish that all of you our readers, might have had the privilege of hearing him. The need in Italy is immensely large and surely we are all going to join in prayer to God for the work there.

J. S. Riser, Jr. Reporter.

PATORS SEE THOSE STUDENTS

Frank H. Leavell, Secretary, Inter-Board Commission.

A large percent of the 93,000 Baptist students of the south will go home for Christmas. They will go to church.

The Sunday after Christmas is often an anti-climax. Why may it not be made "Student Day?" Why may not churches throughout our territory use December 29th, to recognize and honor their students?

There are a number of fruitful possibilities. These suggestions here may lead to better ones. If both preaching hours are used a sermon at one on education would be fitting. If only one hour is used, have the students seated on the pulpit or front pew. Have an expression from each one of the religious life at his school. Some may be longer talks. Special music may be a feature. Any members of college faculties present may be utilized. The house should be decorated with pennants and flags and banners. Properly recognize all schools. In small towns students of other denominations may be included. Local High School pupils may be recognized and asked to sing. The work which Southern Baptists are doing for students through its Education Board and Inter-Board Commission may be mentioned. A copy of their magazine, THE BAPTIST STUDENT may fittingly be exhibited and recommended.

In college towns this service might well be held as a "welcome back" service of the first Sunday after school opens.

Such a service will magnify education, will afford a novel and delightful service, will inspire younger boys and girls to go to college, will vitally link up churches with schools, will please and assist all educational leaders, will assist churches where schools are located, will assist in our student projects and most of all, it will send these students back to their schools with the blessings and benediction of their church on them. Through the coming months they will remember that their church family back home remembers them, loves them, and prays for them. Mighty will be the influence of such a service.

Views of Nation's Executive on Law Enforcement.

"Enforcement of law and obedience to law, by the very nature of our institutions are not matters of choice in this republic, but the expression of a moral requirement of living in accordance with the truth. They are clothed with a spiritual significance in which is revealed the life or the death of the American ideal of self-government."—President Coolidge, White House Conference of Governors.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League.

DOES IT PAY?

The question has been asked whether the country was getting a greater benefit from the Volstead law as it is now enforced or have we done ourselves harm by the enactment of that law.

The eighteenth Amendment is a constitutional law, the Volstead act was passed to enforce the law and it is not a question of whether or not it pays, or has the sanction of certain individuals, but one of whether the supreme laws of the land are to be trampled upon, ignored and held in contempt. One of two shall reign lawlessness and bootlegging, moonshining and smuggling element, or the constitution of the United States and its law abiding citizens.

We are getting rid of the billions of dollars that passed over the bar to maintain in idleness and criminality multiplied thousands of unproducing citizens and they are now being turned into the channels of legitimate trade. Proprietors, bartenders, gamblers and prostitutes that infested the 200,000 grog shops are now forced to produce instead of reduce. We are getting rid of free lodging houses, poor-farms, poor-houses and almshouses. We are getting rid of seventy-two per cent in deaths from alcohol, a lower mortality of 155,000 lives per year. Getting rid of drunkards; we do not see drunk persons now where it used to be a hundred. We have reduced whiskey withdrawals from bonded warehouses from 12,389,529 gallons in 1920 to 1,819,888 gallons in 1922. We are getting a saloonless nation, which means we are getting out of governmental and individual partnership and complicity with the liquor traffic which makes for self-respect.

We are getting the attention of the world. This home and human destroying traffic put in the way of ultimate extinction by our action and example is stirring the Christian hearts of the civilization of all nations so that they will not be satisfied until we have a saloonless and drunkless world. The inmates of thousands of drunkards' homes have been rehabilitated, clothed and in their right minds. The mothers' hearts made glad.

We have made it possible for homes to have luxuries where they were almost without the necessities to sustain life. Children are being educated where they were growing up in ignorance; better churches and school buildings and more of them. Preachers and teachers are being paid better salaries. More people owning their own homes; more conveniences for the women folks.

Ladies can now walk the street on Saturdays, which they could not do in the days of the saloon. The government is getting for fines and seizures more than cost of enforcement, besides they are destroying thou-

sands of stills and millions of gallons of intoxicants.

These are a few of the things we are getting for the few lives lost and the appropriations made for enforcement. The cost divided up among the millions of citizens is very, very little. DOES IT PAY? Any right thinking individual will have to acknowledge that the dividend derived from the expenditure on enforcement is out of all proportion to the investment. What we need is more co-operation and sustained effort.

—W. H. Patton.

Shubuta, Miss., Dec. 12, 1923.

Lincoln's Law Observance Statement

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others.

As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and the Laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors sacrifice unceasingly upon its altars.

A Serious Habit

Those who deliberately break the law of the land must stand the consequences of their deeds. They know they are taking the risk of this when they are doing it. They know what the penalties are. It has ceased to be a question of prohibition. It has become a greater question of respect for law. Consequently, as long as we have the prohibition law it is the duty of the Government to enforce it with the full strength at its command.—Editorial, New York Commercial.

Are We Ready?

It is announced in The Coast Beacon that the first Oscar Underwood club in Mississippi was organized at Pass Christian Tuesday night with a membership of about three hundred. This was December 4th. They meet again on next Monday. A committee of eleven was appointed on membership. So the first gun has been fired for the nomination of a wet man for President of a dry United States. Whether intended or

not, the challenge is made to prohibitionists of Mississippi for a battle of ballots on the question as to whether the cause of prohibition shall advance or decline.

Sincere Enforcement

Judges in other jurisdictions might well follow the lead of the New Haven judge who recently sentenced twenty-two bootleggers to a total of 2,240 days in jail.

That was an average of 100 days each, not a very heavy sentence, it is true, but a form of punishment that is likely to be effective if followed vigorously and consistently.—Editorial, Wilmington (Del.) Evening Journal.

To Oust Whiskey.

The ladies of Clarksdale have

adopted the practice of attending the cases and trials of men charged with violating the prohibition laws and when the officers convict they extend congratulations. A good way to do.—Kosciusko Star Herald.

John: I wonder if Prof. Crampton meant anything by it?

Charlie: By what?

John: He advertised a lecture on "Fools" and when I bought a ticket it was marked, "admit one."

If all the brides put their biscuit together, we sure could build some fine roads.—Westbrooks.

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Health and good looks —the reward of internal cleanliness

HEALTH and good looks go hand in hand. If you do not keep clean internally, your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks, and insomnia—each of which saps your health and vitality. Soon much more serious conditions follow. In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.



Good Looks Throughout Life
If You Keep Clean Internally

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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REV. L. G. BASSETT,
Pastor



NEW FELLOWSHIP CHURCH

This is a country church, 8 miles from the Railroad. In less than two years they have gone from a school house to a cement block building with Sunday School rooms, good seats, new piano, light plant and other necessary furniture. The church treasurer says the members are 100% givers. We have had no

large givers but all have helped to make it a success.

Several brethren who have seen what we have done have asked that we put it in the Record to show what can be done in the country. We do not care to boast of what we have done, for we have done no more than we ought to have done, but if it will stimulate someone else to undertake larger things we are willing for it to be used.

—L. G. Bassett.

A MEMORABLE DAY

Blue Mountain has just come down from a mountain top. The experience was both a culmination and a prophecy.

The occasion was the arrival of the president of the college, Dr. W. T. Lowrey, from his trip to Richmond Va., where he had attended the annual meeting of the Southern Association of the Colleges and Secondary Schools. Last week he had telegraphed to us that the association had voted to put Blue Mountain College on the approved list of southern colleges. This was a victory for which Dr. Lowrey had labored for several years and so this morning, when the nine o'clock train glided into the station it found itself surrounded by a vast crowd of young people screaming their congratulations and welcome to Dr. Lowrey. Not only were the college faculty and students on hand but lo, there across the tracks was massed the large body of students from the Mississippi Heights Academy, and yonder at our right were the students from the high school. Of course the shouts had in them some notes of joy over the new college honor, but the bottom fact in that demonstration was that it was an outburst of love and admiration for Dr. Lowrey.

Upon alighting from the train he was asked to come at once to the chapel and tell us about the event. He came, and with him came the three schools and people of the community. They jammed themselves into the hall. Professor David Guyton, the brilliant professor of history, who has been long connected with the college, presided and greeted Dr. Lowrey with very graceful words of congratulation and appreciation.

Dr. Lowrey's coming to the stand unloosed another tornado of applause which seemed to have considerable difficulty in finding a stopping place as the audience arose to their feet. His address seemed to hit the target to the delight of all. He told what the new standardization

honor meant for the college and the important events connected with its attainment and he closed by sounding a call for yet higher achievements.

Then followed a fusillade of spontaneity in the share of responses from certain ones as they were unexpectedly called upon by Professor Guyton. On the platform was Professor J. E. Brown, president of the Mississippi Heights Academy, which stands on the opposite hills from the college. He came forward and put some new laurels in Dr. Lowrey's crown. So also did Professor Pascoe, principal of the High School. The pastor of the Lowrey Memorial church, Rev. W. R. Cooper continued the happy chords, as did also Miss Bailey, principal of the College High School. This scribe also beat his little oratorical gong, and then, to put the golden ball on the top spire, Mrs. M. L. Berry, Dr. Lowrey's sister, for fifty years the lady principal of the college, was forced forward to the platform to receive her share of the thunder.

But think not, gentle reader, that all this was simply a hullabaloo demonstration. It was an epoch. The college had been getting ready for it for fifty years. It unlocked unsuspected doors in hundreds of souls and gave us all a vision of a college steadily climbing from height to height. It was an object lesson to that host of young people and it hung upon the walls of their memory a picture towards which they will turn often in the years ahead, and in the center of that picture will be Dr. Lowrey.

Blue Mountain last year celebrated its fiftieth anniversary. The Lowreys founded it, put their blood into it, gave it to the denomination and are still holding the reins of it as it sweeps on and out along the denominational highway.

—Eldridge B. Hatcher.

Stranger—Rastus, do the people who live across the road from you, keep chickens?

Rastus—"De keeps some of 'em, sah."

Impressions Of Blue Mountain College.

There is a saying: "If you have the right Impression you can soon find the proper Expression!" Hence it is an easy and pleasant task to put into words the mental picture of a place unique in its way, unpretentious in appearance, yet deep rooted in the development of its State, its Church, the upward growth of Southern education.

It is situated in a nook of the Tri-states where Mississippi meets Alabama and Tennessee, and almost touches elbows with Arkansas; hence the college stretches its maternal arms far beyond the boundaries of its own State. Climbing the gentle slope of a wooded hill side the Campus is not anxiously cut off from the neighborhood. If a motto for Blue Mountain College were chosen, it would not be "Abite profani" Far rather: "Come and Rest!"—An ever bubbling, singing spring of cool and living water offering a drink to every thirsty soul might be its symbol. Many a needy one could tell of more substantial help from a bounty which seems to draw on God's own treasury.

Going to the main spring and motive power of this important educational centre in its dual aspects of high school and senior college, of its work of training and developing the youthful minds, and bringing the more advanced students to the heights from where they can step into the ranks of intelligent, cultural workers, we find the guiding principle which brought our Savior from Heaven, and which St. John preached from his Patmos: LOVE!

Charity which "thinketh no evil" does not need a panoply of prohibitive laws but is a law unto itself. The spirit of kindly liberty robs any infringement of the few and reasonable rules of the tang dear to the youthful transgressor, the triumph of "getting by." Gentle suasion takes in almost every case the place of stern compulsion.

Blue Mountain College teaches what a modern college ought to teach, and it is taught well by a competent and adequate faculty. There is, we make bold to say, a greater spirit of progress than in many of far famed, conservative, over standardized institutions. Blue Mountain College cannot afford to get fossilized: on its standard is written the word: Life!

It has been called a Family School. Indeed, many members of a large, rarely gifted family are actively interested in it. However, this does not exclude outsiders.

How does it appeal and appear to such? To highly sensitive, critical, sophisticated outsiders? To the "Cogroscenti," the "Knowers," unprejudiced for good nor for evil?

They find it no hardship to "fit in;" they need not sacrifice their individuality, nor fall into a rut. The spirit of sympathy, the very atmosphere of Blue Mountain College, closes around them like a warm wave. Unconsciously in a short time they melt and merge into the organization, not like cogs in a machine, but like living parts into a living whole.

It is a good thing for the South that an institution like Blue Mountain College exists, and, in spite of its upward struggles will be "over the top" and fight on the victorious side.

More than any other it deserves the time honored academi greetin:

"Vivat, Crescat, Floreat!"

December 9, 1923

B. M. C.

Blue Mountain,

Clara L. Nicolay, Ph. D.
Mississippi.

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East Mississippi Department

By R. L. Breland.

Notes and Comments

The Board meeting of the Neshoba County Baptist Association will meet with Dixon Church, six miles west of Neshoba, the fifth Sunday in December. Meets 1:30 p. m. Saturday before.

Rev. J. L. Hughes of Bay Springs has accepted the call of the care of the church at Lake for half time. He will move his family there after January 1st.

Brother James M. Smith, a beloved member of Neshoba Baptist Church, died at the home of his son in Laurel the 1st day of December. He was 81 years old. He leaves a wife and ten children to mourn his death—He was buried in the Neshoba cemetery, services by the writer.

Eld. P. A. Davis of Kemper county, has accepted the call to the pastorate of Bethsaida church, Neshoba county, next year. Eld. John W. Jones was pastor here at his death.

Neshoba County Association now has 24 churches, 8 ordained ministers and 5 licentiates. Some three or four churches are added each year.

A new Baptist Church was organized at Burnside, where a large saw-mill was recently installed, and came into the Neshoba County Association at its recent meeting. Dr. I. A. Hailey, of Union, is pastor of the new body.

The churches at Oakland and Center Ridge, Newton County, agreed to work individual plats by each family, of one or two acres according to the size of the family, and put the proceeds thereof into the treasury of the respective churches when gathered. This is doing real business for the Lord and will, when faithfully carried out, help to solve the country church problem financially.

Neshoba Church voted last Sunday to put the Baptist Record on the budget and send it to every family. It has been going to each family this year but by individual subscription. This is better.

People are talking hard times, but it is noticeable that shows and theatres are as crowded as ever, people dress as fine as ever and good things to eat are on every table. Hard-times talk is largely for a purpose with most people. The Lord's work usually gets the major part of the effect of hard-times talk.

I was at Sunday picnic, sometimes called a singing, recently. People were there for miles around. If the

dinner eaten and wasted there that day had been sold at current prices it would have supported a native preacher on the foreign field for a year. A great waste it was.

One of the "religious" songs quarrelled at this all-day-singing-picnic was, "Tadpole Blues," or something like that. Seemed a little like being at an old-fashioned corn-shucking, the way the good people cheered, slapped hands and stamped their feet. Religion seems to be settling in people's heels these days.

Bro. E. L. Wesson hit a high note in his letter to the Record recently. Our brethren must speak out on such things and show which side they are on and where they stand. Come again, Bro. Wesson.

Eld. W. M. Jimmy, one of our Choctaw preachers, reports that he hopes to organize a Choctaw Baptist Church near Sandersville, Jones County, the fourth Sunday. He began work there last December. There was not a Christian among them. He has baptized twelve men and women this year.

If this church is organized then there will be nine Baptist churches among the Mississippi Choctaws, one Methodist church and one Catholic mission. Choctaws, like negroes, seem to have no better sense than to take the Bible like it reads, so most of them are Baptists.

Doing The Thing.

In 2 Corinthians 8:11, we read, "Now therefore perform the doing of it." To promise, to pledge, is not enough; but pledges without performances are worse than nothing. It is a great sin to refuse to have part in the Lord's work, but it is a greater sin to promise to do and then refuse to carry out that promise. Many of our people do not seem to hold to that view of the matter. Hundreds of Baptists pledged to the Campaign who have never made an effort to pay it. Of course some have failed and could not help it because of sickness or some other unavoidable circumstance, but the class I am talking about here are those who were able, or could have been if an effort had been put forth, and did not do it.

We are in the last year of our great campaign. Four of the best years that Baptists have ever seen are just behind us. More real good has been accomplished by the Baptists in these years than in any ten years before the campaign was launched; and yet some good Baptists have the nerve to say they don't believe in the campaign. If the results of these four years have not convinced people that God was and is in the movement then there is nothing that will convince for "none is so blind as he that will not see."

Now, in this last year, the home-stretch year, of the campaign, let every loyal Baptist see to it that our pledges are all paid and that we come to the close with our quotas paid in full and then some more. Let the thousands of loyal Baptists

who for one reason or another did not pledge come in now and put the amount far over the top. If we will do that the Baptist future is secure and the Kingdom of God will come in a great way. A failure to do that will be dishonesty to God and man and the Baptist cause will be set back many generations. Baptists are right now at Kadesh Barnea. It is either forward or backward as sure as truth is truth. If we love God and the Baptists cause and humanity in general, now is the time to make proof of that fact. "By this fruits ye shall know them."

As to the future work, to my way of thinking the plan adopted by our recent State Convention is the Scriptural and, therefore, the right way of course. As touching the financing of the work our convention favors the Budget Plan. This plan has proven to be the one plan that works where worked. "The Budget Plan," a little book by our most efficient Budget man, N. T. Tull, is the best work I have read on this subject. It goes to the root of the matter and then demonstrates the whole plan so that none need misunderstand. I have just read this book and I commend it to all who want to know the Bible way of financing God's work. Order it from the Baptist Book Store, Jackson, Miss.

NOTES AND COMMENTS

Our State Board in session last week laid out the state mission work on a basis of \$130,000.00. This is an increase of \$15,000.00 over last year, yet it is only about 75 cents for each Baptist in the state. Who would dare say it is too large an amount?

Dr. R. B. Gunter was again elected Corresponding Secretary of our State Mission work without a dissent. I feel that God has given him to us for just such a time as this.

Coffeeville, Yalobusha County, Duck Hill, Montgomery County, and West, Holmes County, have called Eld. R. L. Breland as pastor for next year. His decision in the matter is not yet learned.

Bro. W. D. Cole, of Philadelphia, is State Board member from Neshoba County Association. Although a very busy man, he laid everything down and spent two days or more at the recent Board meeting. It is a splendid sign when busy laymen are willing to sacrifice to take part in Kingdom affairs. Mississippi has some of the best laymen anywhere. I am proud of them and thank God for such noble laymen as we have.

The story is told of an Indian who united with a church that practiced sprinkling for baptism. It was announced that he would be baptized next day. The people gathered at the church but the Choctaw did not come. On their way back home they found him sitting on the bridge over the creek. He was asked why he did not come to be baptized. He replied that he did come to the creek but preacher no come. They then ex-

plained that the baptizing would be done at the house. Whereupon the Indian suggested that there was no water at the church. He was told that they had water in a glass to baptize him. "Me no go down into glass," was his quick reply, "so me come to creek." This may be only a story, but it seems to be the idea held by most of our Mississippi Choctaws, since the most of them "go down into the creek" where they are baptized.

PASTOR MAYFIELD LAYS CORNER STONE

It was my pleasure and privilege to be with Pastor Mayfield of the First Church, McComb, on Sunday, December 9. The occasion was the laying of the corner stone of their new church building. When completed it will cost \$100,000.00 and will be one of the most beautiful up-to-date, adequate church buildings to be found anywhere. It will have about 40 Sunday School rooms and a seating capacity approximating 2,000.

This church, under the leadership of Brother Mayfield, is doing things for the Lord in a great way. They number almost 1,400 and new members are received at almost every service. Over one-fifth of the cost of the new building has been paid in cash. The pastor and people love each other deeply and all are hopeful and happy. Georgia has been seeking Pastor Mayfield but he has no desire to leave McComb.

The Baptist outlook in McComb is most encouraging. There are four Baptist churches under the pastoral leadership of Pastors Mayfield, Lane, Jones, and Gill. Each congregation has an adequate building already completed or in prospect. Each pastor is strongly entrenched in the affections of his people.

—M. O. Patterson.

"PIRATES" ROARED THE COLONEL

"As You Please," Responded Peter Blood, Captain of the Arabella. He Gave An Order. The Plank Was Run Out Over the Vessel's Side, and

Washington, D. C. (Special)—The adventure of this gallant soldier-of-fortune constitutes one of the finest romances ever written. It is by Sabatini, a writer whose fame is worldwide, and the name of it is "Captain Blood." It is one of the current best-selling books, which retails at \$2, but those who read the notice can get it for 15 cents. The publishers of the Pathfinder, in order to acquaint new readers with their fast-growing national news weekly, which already has over half a million subscribers, will send this splendid serial for only 15 cents. Besides giving the best of action, the Pathfinder keeps its readers informed on domestic and world affairs. It is a veritable mine of information on all subjects. There is no other magazine like it. Send your 15 cents without delay. This exciting story will begin in the Jan. 5 issue. Address The Pathfinder, 145 Langdon Station, Washington, D. C.

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NOXAPATER

The work here moves on well. Mrs. Morris has just reached home from the Baptist Hospital. She seems greatly improved in health and a rapid recovery is hoped for. Her high esteem for and a debt of gratitude to the hospital is the topic in our home just now. We are grateful to the Master and His great people known as Baptists for the blessings of such an Institution. May it continue its healing help to an ever-increasing number who need its blessed ministry. May Baptists grow prouder of this Scriptural phase of their work and supply all needs of the Hospital that its usefulness shall be multiplied an hundred fold.

It will require time for us to love any people as we have loved those at Port Gibson, but the work and workers on this Noxapater field are winning our esteem quite rapidly. Here are to be found a large number of the truly elect. They are co-operating with the pastor in standardizing their organization, and better still, they come up to the house of the Lord in large numbers praying and singing and testifying to the good things which the Lord is constantly doing for them. A strong representative class is meeting twice each week studying "Stewardship and Missions." The Budget plan will go on in full the first of January next.

Yesterday was indeed good Friday at the Parsonage. Workmen brought to completion many needed repairs on this fine piece of church property, and at night while the pastor and family were taking the evening meal at the High School dining hall, a large number of the membership and other friends either came or sent—all filled up the kitchen with choice and very much needed groceries of various kinds. This section was more especially blessed with good crops than other parts of the state this fall and they seem anxious to share their divine favors with others. For all this we thank God and take new courage to stand for and run with His truth as never before.

Fraternaly,

S. P. MORRIS.

"Am dis Misto Gibbs, de lawyer what handles divo'ce cases?" inquired a buxom looking colored woman, opening the door of an attorney's office.

"I handle some divorce cases," admitted the lawyer. "Do you want one?"

"Ah suttinly does. Mah name am Mrs. Mandy Purdin, an' Ah wants to sot mahse'f shet of dat good-for-nothin' husban' o' mine, Lysander Purdin."

"What are the grounds?"

"Groun's?" Says which groun's?"

"What is your complaint against him? What has he done?"

"Complaints, Misto Gibbs, is somethin' Ah ain't got nothin' else but. An' dat lowlife he's done ever'thin'. But de lates' is dat he's up an' gone on' went an' insured his life fo' five thousan' dollars! Kin yo' imagine dat?"

"But, my good woman, his insuring himself is no grounds for complaint."

"Tain't, huh? Looky here, suh.

Dat man done tuk out all dat insurance when he ain't got no idea a-tall o' dying. He done it jes' to tant-lize me! Yassuh, jes' to tant-lize me!" —Ex.

Notes from Canton.

We completed the last last lap of our long move from West Texas to Canton, Miss., on Thursday evening, December 6th. On arriving we found that our household goods had already been placed in the pastor's home.

The parsonage had been repaired, the bin was full of coal, the pantry well filled with groceries and a splendid supper was on the table. Everything was in readiness for us to walk in and take possession.

The kindness of these noble people has been so overwhelming that I almost stagger under the sense of responsibility, and to do any thing less than my best would be a crime.

At a business meeting of the church last night a budget of seven thousand dollars for local expenses was voted, and the feature of it all that pleased me most, was that the church voted enthusiastically to put the Baptist Record in the budget.

We are inexpressibly happy at the thought of being back in our native state. Count on me to the limit in every forward movement among our Baptist people.

C. E. Welch, Canton, Miss.

MISSISSIPPI WOMAN'S COLLEGE

Henry Knox Waller, Secretary and Business Manager of the Woman's College died of pneumonia on December 8th, after an illness of two weeks.

Mr. Waller, of Silver Creek, and the brother of Mrs. Mae Waller Batson, Lady Principal of the College. He leaves a wife who was Miss Etta Luper, of Prentiss, and two sons, thirteen and eleven years of age.

Mr. Waller assumed the duties of his position on September 1st, 1923. The position was a new one and he had no precedent by which to be guided and no assistance from a predecessor. However, he rapidly familiarized himself with every branch of administrative work and by the time he was taken ill he had made himself invaluable in the college work. Even then he did not want to give up and he could not throw off his responsibilities. He fought a brave fight and died trusting in the Master whom he had so faithfully served for many years.

I have known Knox Waller personally for twenty-three of the forty-one years he had lived. Never have I known a man who possessed more of the qualities that go to make a real man. He was well fitted for his duties; years of work in the banking business and the office of Bank Examiner had given him the necessary experience. He was well fitted to meet and deal with men; courtesy and tact and judgment were all combined in him. He was genuine, loyal, sincere, conscientious and enthusiastic. His home life was ideal, for there his own good qualities were aided by those equally good qualities of his splendid, christian wife. He loved to work in the community, the church and the Sunday School and

no good cause failed to find in him a friend.

With all these things he was modest and gentle and unassuming in his manner. All classes of people loved him; at his funeral many negroes gathered that they might get a last glimpse of his face.

He was buried on December 9th, in the cemetery of the Baptist church at Silver Creek, Rev. W. S. Allen, his pastor, and Bros. Mize and Dale, two of his former pastors conducted the services in the presence of a vast throng of people from all sections of the state. It was my sad privilege as president of the college to speak of his life and services with us, and then with the solemn rites of the Masonic fraternity and in a grave covered from sight under masses of beautiful flowers we laid him away until that time when in God's love and mercy we shall meet again.

A MISCELLANEOUS SHOWER FOR PASTOR J. A. LEE AND WIFE

Dear Record—Please allow me space in your columns to report a most appreciated shower, given us by the Tutwiler and Webb churches.

On Friday night, December, 21st, many of the members and friends of the Tutwiler and Webb Baptist churches gathered at the magnificent new home of Mrs. R. J. Searcy, a member of the Tutwiler church, and after rendering a splendid programme of both instrumental and vocal music, little Miss Ruby Searcy came in playing the roll of fortune-teller, and after examining the hand of two or three others she came to the pastor and wife and holding one hand of each of them she proceeded to tell their fortune and ended it by leading them to the front porch where they found a very large laundry basket literally filled with just such things as is needed in any well regulated home. The gifts were varied and valuable from a set of solid oak dining-room chairs to a handkerchief for the pastor and a powder box for the wife.

These lighter articles all held down by a twenty-pound Swifts Premium Ham, and a nice fresh pork ham of delta product, there was also a nice pork ham came in twenty four hours ahead as a fore runner. May the Lord bless every one who had a hand in this most gracious affair. Other preachers may have a good field, but I have the best of them all. May all the readers of the Record have a Merry Christmas and a Happy New Year.

MRS. W. T. RATLIFF PASSES TO HER HEAVENLY REWARD

B. D. Gray

At seven o'clock Sunday morning, December 9, the seraphic soul of Mrs. W. T. Ratliff left its frail tenement in answer to the call of the Master to come up higher. Her eight children were present at the moment of her departure and could say without murmur, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord!"

The funeral services were in the Baptist church in Raymond, Mississippi, where she had been a member

IN MEMORIAM

In Memory of W. E. Cargile.

On November 23, 1923, the Angel of death visited and made sad hearts in the home of our beloved Bro. W. E. Cargile. After a few days suffering, at 4:30 A. M. quietly passed away. He was born June 18, 1884. He was 80 years 5 months and 5 days old. He volunteered in 61 and served four years in the war.

On January 2, 1867, he was happily married, to this union were born 8 children, two have gone on to glory. He leaves a loving wife, four sons and two daughters, three sisters and a host of grandchildren to mourn his death, but their loss is his eternal gain. He professed faith in Christ in 1895 and was baptized by the writer into fellowship of New Home Baptist church of which he was a devoted member, always ready to do his duty; afterward he moved to Taylorsville and moved his membership with him. The family has lost a kind and efficient husband and father; the church a faithful member, the community a good neighbor citizen.

His remains were quietly laid away in Fellowship cemetery after services by his pastor and the writer amidst a large audience. The ladies covered his grave with flowers, an evidence that he was loved by all.

We extend our sympathy to the bereaved family.

We extend our sympathy to the rest and by the Grace of God, you will go to him and part no more.

Written by his former pastor,

Z. K. GILMORE.

IN MEMORIAM

Mrs. Davie Singleton Fore, wife of W. M. Fore, pastor Baptist Church at Iuka, passed away in Memphis, Saturday night, November 24th. She was a true Christian, trained for service in the Southwestern Theological Seminary at Fort Worth, and eager to work for the Master wherever she was needed.

She leaves a broken hearted husband and mother and a baby son. Also three brothers in the far west. Our heart is sad, and can but wonder why? She was not left to labor when the need is so great; but we see things work together for good to them that love God.

—Her friend.

since 1866. Her body was laid to rest by the side of her great and good husband, Captain W. T. Ratliff, who preceded her to the better land nearly six years.

At the request of the pastor, Rev. L. G. Cleverdon, Dr. B. D. Gray conducted the funeral services. The pastor read the following Scriptures. I Peter 1:3-9; II Timothy 4:6-8; Revelation 5:9-13. Dr. H. M. King, pastor of the Second Baptist Church, Jackson, Mississippi, offered a soulful and comforting prayer. Two hymns were sung: "Blessed Assurance, Jesus is Mine" and "What a Friend We Have in Jesus!" The

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writer spoke concerning the life of the departed one.

Notwithstanding the inclement weather and the brief notice of her death a large company filled the church and many beautiful tokens of esteem were manifest in the lovely floral offerings sent by friends and various organizations.

At the cemetery after the precious body had been lowered to its resting place beside that of her beloved husband the exercises were concluded with a brief prayer and benediction by Dr. W. A. Hewitt, pastor of the First Baptist Church, Jackson, Mississippi. So, side by side, awaiting the resurrection of the just, lie the bodies of those two disciples of the Lord, unsurpassed in love and labors among the Baptists of Mississippi during all their history.

A Tribute to Mrs. W. T. Ratliff

The brief tribute was in substance this:

"On occasions like this one is embarrassed and what should be said for fear of being considered fulsome because of excessive praise and also from the paucity of speech to fully set forth the virtues of a great character. But I can truthfully say that in all my acquaintance I have never known a place so small as this to contain two such Christians as Mrs. Ratliff and the Captain, her good and great husband, who preceded her some six years ago to the glory land.

"She possessed the quiet virtues that adorn the home and private life and also had gifts and endowments for public service. In the home she was queen, loved and honored by her husband, revered and adored by her children, who rise up now and call her blessed.

"She was one of the originators of the Baptist Woman's Missionary work of Mississippi; she was president for twenty-five years of the Woman's Missionary Society of the Raymond Baptist Church; was chaplain of the Raymond Chapter of the United Daughters of the Confederacy; was a Woman's Christian Temperance Union Worker, and through her appeals to the Baptists of Mississippi a ministerial cottage on the campus of Mississippi College at Clinton, Mississippi, was erected for the use of students at the College. For more than sixty years she and the good Captain walked side by side in the ways of the Lord and their virtues are enshrined in the memory of Mississippi Baptists and their influence has gone to different States and far distant lands in missionary work.

"In early life Mrs. Ratliff was converted and gave herself without reserve to the service of the Master, for more than seventy years of active Christian life. Hers was a rare spiritual nature. Indeed, she was a religious rhapsodist, and yet, withal a practical Christian showing forth the Christian virtues in her daily life. She had vision but was not visionary; she had sentiment but was not a sentimentalist. She walked on the earth but her head was in heaven.

"She was guileless—a full sister to Nathaniel—an Israelite indeed, in whom there was no guile. She was akin to Stephen, full of faith and the Holy Ghost. She had kinship to

Paul for to her to live was Christ. She had experiences like John for she leaned on the breast of the Lord. She had the Spirit of the Master for her meat was to do the will of Him that sent her and to finish His work.

"She had the freedom that comes from knowing the Truth, freedom from sin, freedom from the bondage of ceremonials, the freedom of direct access to the throne of Grace, freedom from the encumbrances of the flesh which hinder the average Christian from communion with the Lord. This freedom of Truth made her a dispassionate and wise counsellor, a helpful and inspiring exemplar. She could reprove without rancor and approve without patronizing.

"She seemed to have a rare intuitive perception of the Truth and oftentimes penetrated the spiritual meaning of the Scriptures better than the trained grammatic exegete could do. In a wonderful way she realized in her own life the truth of that Scripture, 'If any man will eth to do His will he shall know of the doctrine whether it be of God.' Religion was a reality with her. Praise of her Christian virtues came from all who knew her, but she had greater witness than that, for much like her Saviour she could say, 'For the works which the Father hath given me to accomplish, the very works that I do, bare witness of me that the Father hath sent me.'

"No one in all my acquaintance talked so much about religion as she did and it was not cant because she lived the truth in her daily life, and whether in the family where she was loved and adored, or in the church where she was a model member, or in the community where she lived, the radiance of her beautiful character and life shone undimmed every where.

The Victory That Overcometh

"Her life was well-rounded, beautiful, consistent, strong, growing brighter and brighter as she approached the end. It was befitting that the call come to her on the holy Sabbath,

'Day of all the week the best
Emblem of Eternal Rest'

to which she has gone. Like Paul she could say, 'I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give to me at that day; and not to me only, but also to all them that have loved His appearing.'

"Like all the conquerors of the Christian faith she won her victory over the adversary 'through the Blood of the Lamb and the word of her own testimony.' She may not have come up through much tribulation like many of the martyrs have done but she belongs to that innumerable throng whose robes have been washed and made white in the Blood of the Lamb and now joins their exultant chorus: 'Halleluiah! for the Lord God Omnipotent reigneth!'

"A great soul, the most seraphic and godly that ever came this way

has passed from our midst. We would not be irreverent, nor handle the Scriptures lightly, but her going reminds one of that Messianic Psalm:

'Lift up your heads, O ye gates;
And be ye lifted up ye everlasting doors;
And the King of glory will come in.'

"As her royal spirit ascended the shining way to the portals of bliss her approach might thus have been heralded:

'Lift up your heads, O ye gates;
And be ye lifted up ye everlasting doors;
And let this saint of glory come in.'

NINETEEN TWENTY-THREE

In many respects 1923 was the most effective of the seventeen years of my evangelistic experience. One thousand and sixty-eight members were added to the churches that I served. Six meetings averaged 100 additions plus, and nine averaged 88 additions plus. One half of my time was spent with small churches and on purely mission territory. During the year, I declined 100 weeks of invitations, and had ten weeks to miscarry. Much of my time for 1924 is already engaged. W. C. Grindle, the greatest director of gospel music on the evangelistic platform today, is associated with me. I covet the prayers of the brotherhood for God's continued favor upon our labors.

Raleigh Wright.

Eld. G. H. Suttle visited his wife's people at Philadelphia the second Sunday and preached two excellent sermons at the Baptist Church. Bro. Suttle is changing fields of labor, having been at Centerville and Woodville for the past two years. His splendid wife was formerly Miss Lyda King who was reared at Philadelphia and who has many relatives there still.

CHRISTMAS SAVINGS

Next Christmas you will be glad if you have joined our 1924 Xmas Club now forming. \$1.00 a week for 50 weeks will bring you our check for \$52.00 Dec. 10, 1924.

You can pay monthly in advance. Nearly \$100,000.00 will be distributed by us this year.

Let us make you happy next Christmas.

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and

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OR LOSSES WILL BE IRRETRIEVABLE.

(Continued from page 9)

deacons and others for a brief daily prayer meeting.

4. Let the W. M. U.'s, Sunday Schools, B. Y. P. U.'s, organize groups for daily or certainly weekly prayer.

5. Let every prayer meeting held within the South remember in every session the 1924 campaign.

6. Let this matter of the final triumph of our cause be a central and vital part in every family altar and private prayer-place in all the South.

7. I suggest that we have an all-day prayermeeting in every church on Wednesday and Wednesday evening of the W. M. U. prayer week—first week in March. Let the pastors see that certain groups meet at stated periods in the churches on that day and have continuous stream of importunity going up to God for this great matter.

8. Let the offices of the Baptist papers throughout the South have a daily prayermeeting with their force and let the editors stress prayer, call the people to prayer through every issue the early part of the year.

9. Let the preachers preach on prayer, call the attention of their people to the necessity of importuning prayer for this final triumphant year in the greatest period of our achievements. In this way we may begin to answer the call of the dear old country preacher's heart as he felt the need for Southern Baptists to continually importune God for a great victory.

When I think of the 25 million dollars being given in one year by Southern Baptists I am reminded of what Christ said to His disciples at the foot of the Mount of Transfiguration when He said of the devil-possessed boy, "This kind comes out only by prayer and fasting." May the spirit of Pentecost, may the Christ of Gethsemane for one time call Southern Baptists to their knees for a great triumphal charge in the last year of our great Campaign!

STEWARDSHIP

The above caption is not a Bible word, though it is being persistently handled by some of late as if it might be the caption of every chapter in the sacred volume. Its antecedent "Stewardship" is found to appear in six places in the entire Bible and only in three instances is it applicable to an agent or servant of God. It is a logical phrase and merit the most serious consideration in any sense. It implies responsibility, service and faithfulness, with honor and integrity. It may aptly be likened to the relationship of God and His creatures. God is the lone Sovereign of the universe and is the proprietor of everything that exists. Nothing so great, nor nothing so small that He does not hold the scale of ownership over it. God says: "If I were hungry I would not tell thee: for the world is mine and the fullness thereof." Psalms 50:12;

The subject matter being deduced by argument from Stewardship is old; old as creation, but being dressed up in modern styles many grasp it as something new.

That we are God's and the creatures of His hands are as ancient as the days. That we belong to God: first, by the right of creation and second, by the right of preservation and third, by the right of adoption, if so be we have entered His family by the new spiritual birth; is as clear as the noonday sun. Then it follows that if we belong to God all we possess or hold in fee simple belongs to God and are loans to us and He requires interest just in proportion as He prospers us. Nor is that all: God has given each individual physical and mental capacities in the way of gifts and talents that He requires to be used to His glory and if we fail in this we will be found robbing God.

The Master and slave forcefully illustrates the relationship between God and His creatures. During the slavery period in the South, Negroes frequently owned some personal property such as a horse, cow, hogs and chickens; but the Negro in his ignorance realized fully that these things were only loans and often in complimentary terms would say that "Massa does let me have dese things fur commodation knowing dat I would use dem right." The Negro in the slave state was perhaps the most self-complacent being on earth; care free, he lived in the present only; they did the master's bidding and confided in him for sustenance, just as God would have His children do today. But notwithstanding we have the written testimony of hundreds that have gone on before and our vital experience to witness for us, still we let the almighty dollar eclipse from us the light in which we should walk and have fellowship with one the other and have that perpetual cleansing of Jesus Christ.

There are some features in the discussion of Stewardship that campaigners and self-styled collectors are mute on. It is a matter that exists between the individual and God alone: the sacredness of the precinct barring personal interference. God has never authorized any individual to assess the amount due or to make collection. God has never made any mistake in permitting some to be immensely rich while others are permitted to grovel in poverty. Physical or financial capacity has but little influence on God's scale of determination: the widow's two mites called for as high commendation from the Savior as did the very costly box of Spikenard used for anointing the Lord for His burial. The Spirit that prompted the two deeds was what Jesus saw. He sees them today as well as then. The big donations are what the world sees now and they are what makes the wheels spin and the dust fly. There are thousands of deeds of charity and kindness being done today that the world, nor the church never get any note of. Thank God, some of us can have our Pentecost if we never see inside of a fine church and we have learned to live alone with Jesus and be happy. We beg a little space for a three versed poem, written by a Baptist preacher in 1844, the year this writer was born. May God bless every effort to

do good, to the interest, welfare and advancement of His cause.

J. M. HUTSON, McComb, Miss.

THE THREE CLOCKS

The modern missionary clock.

Is not three score and ten.

Without its money weights it will lock.

And with them it will run again.

The anti-missionary crew,

Boast of its clock that is dum.

And swear, that once a day it's true.

And spend its weights for rum.

Christ's clock that's eighteen centuries old,

Weighted and wound by love;

Time, signs, has to the nations told.

And speak still from above.

—STROUD,—1844.

KEEP UP WITH YOUR MEMBERS

The brains of the business world are agreed that the most efficient RESULT GETTER is interest created through the personal touch and that the rounding out of this great system is the follow up plan.

It is easy indeed to get on the books or mailing list of a great business, but a very difficult matter to get off. And as a business man it has occurred to me that the lack of this follow up system in our church life is a very striking weakness on our part. Why shouldn't Baptists incorporate this follow up plan in their church life and consecrate this knowledge to the Lord's service and at least become as active in building up His Kingdom as the secular world is in building up its business?

This letter is to invite the pastors of your state to really and truly shepherd their flock. Perhaps they cannot follow their membership to New Orleans, but if they will drop us a note letting us know about any of their members who are visiting, or who have come here to stay, we will assure them that as far as keeping in touch with the church is concerned, it will only be a matter of changing pastures. Our great church, led by a great pastor, is bringing things to pass in the Master's name, and your people who visit us, or who will come and cast their lot with us, will find the spirit of the Christ prevailing.

Many a tragedy in New Orleans could be averted by a note from the pastor back home.

You give us the information and we will be true to the opportunity. In this day of consuming temptation, especially in the larger cities, I am not so sure that our Lord will consider that we have been a true under-shepherd if we fail to go this far.

Sincerely yours,

LEE MacDONELL,

First Baptist Church, St. Charles Ave., & Delachaise St., New Orleans La.

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